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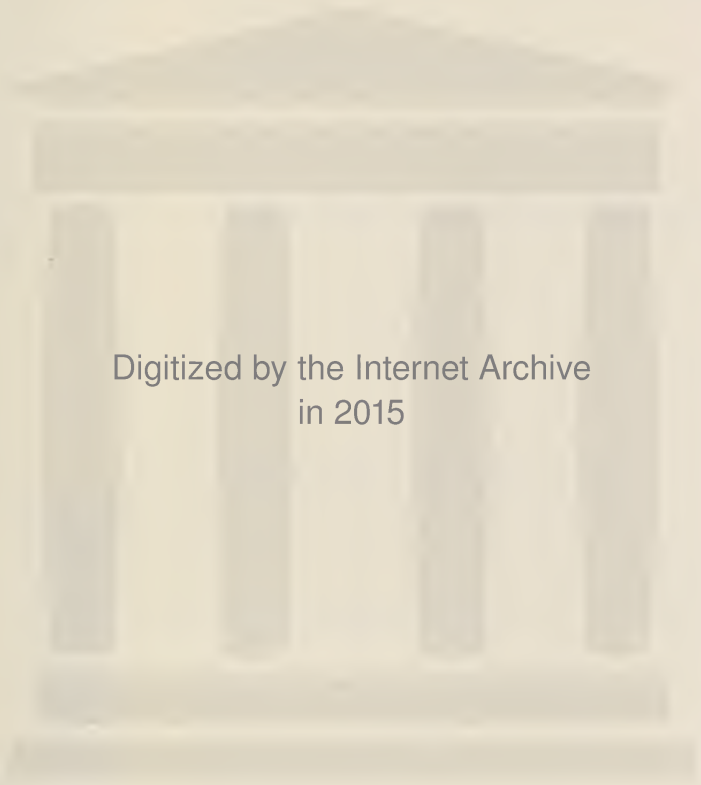

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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1864.

VOL. LX.

BOSTON:
PRESS OF T. R. MARVIN & SON, 42 CONGRESS STREET.
1864.

Published at the expense of the American Board of Commissioners for Foreign Missions; and the profits devoted to the promotion of the missionary cause.

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LX. JANUARY, 1864. No 1.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

In the Annual Survey presented one year ago, no less than fifteen persons were mentioned, whose names then fell out from the list of missionary laborers, removed by death, during the previous year. The contrast in this respect between that and the present survey is worthy of grateful notice. Now, but one death is noticed,—that of the much beloved Rev. D. C. Scudder, which occurred in November, 1862, so late that intelligence of the event did not reach Boston before the close of the year. Since then, several children have been taken from mission families, bringing deep sorrow to the households; but it is not now known, that a single adult, of the more than 340 males and females from the United States, connected with the missions, has been removed from labor and life on earth during the year 1863. Let the Preserver of life be praised for this.

Seventeen persons have returned to this country, from different fields abroad, within the year, mostly because of failing health, for, it is hoped, a temporary sojourn only; fourteen—seven males and seven females—who were at home, have sailed again for their respective fields; and sixteen new laborers—seven males and nine females—have gone abroad.

While the lives of the missionaries have thus been so generally spared, and their number somewhat increased, we are called to make mention of the goodness of God in other respects also. The struggle for our national existence and integrity has continued, in all its magnitude; but the pressing wants of the Board's treasury, enlarged by the greatly increased expense of exchange, in the transmission of funds to the missions, have been met by increased liberality among the churches; the contributions to the Board having been more than in any previous year, if we leave out of the account special dona-

tions in 1860, to extinguish a burdensome debt. And again, as in 1862, at the annual meeting of the Board, a most gratifying readiness was manifested to go forward in this work; the call for progress being pressed upon the Prudential Committee by the Board and its friends, rather than by the Committee upon them. "The earth is the Lord's, and the fullness thereof;" and may He who has led some of his people to devise, lead them and others also, to perform liberal things.

The condition and prospects of the work in the several fields abroad, do not differ greatly from what they were in January, 1863; but if the summary of statistics at the close of this Annual Survey be compared with that of ten years ago, there will be found some noteworthy differences. Then, there were, in all, 400 laborers from the United States engaged in the service of the Board. Now, there are but 345, and the call for reinforcement, from many fields, is pressing. This would seem to indicate retrogression rather than advance; yet other figures point to progress, of a very gratifying kind. Then, there were 110 stations and but 34 out-stations. Now, the stations are 112, and the out-stations, occupied by native helpers, 211. Then, the whole number of "Native Assistants" given in the "Summary" was only 221; but it should be stated that the native school teachers then employed, do not seem to have been included in this number. Now, we find 36 native pastors, 233 native preachers, (including those denominated catechists by some of the missions, but who are virtually preachers,) 268 school teachers, and 200 other helpers, making a total of 737. The whole number of laborers then given as connected with the missions, (many native teachers not included,) was 621; it is now, (including teachers,) 1,082. Let us hope, that the next ten years will witness yet greater progress in a matter of such vital interest,—the bringing forward of native pastors, preachers, and other laborers, in various portions of the great missionary field.

The figures against the names of the several missions, in the Survey, indicate the year when operations, under the direction of the Board, were commenced within the fields now occupied by these missions.

AFRICA.

GABOON MISSION.

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

BARAKA. — William Walker, Ira M. Preston, Albert Bushnell, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Jane E Preston, Mrs. Lucinda J. Bushnell, Miss Helen W. Green.

NENGENENGE.—One native helper.

In this country. — Jacob Best, Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Gertrude Best, Mrs. Mary E. Jack.

This mission has perhaps never before been favored with so much of a work of the Holy Spirit among the people as during the last two years. Eighteen persons were received to the church during the year 1862, on profession of their faith; others have been received more recently; and there is a prospect that a number more may ere long be added. A new house of worship, pleasant and substantial, has been erected at Baraka, the expense of which was mostly defrayed by foreigners residing at or visiting the Gaboon. The prospect of obtaining efficient and useful native helpers from among the converts is improving. There are 35 regular pupils in the boarding school for boys, and 14 in that for girls. Mr. and Mrs. Bushnell have returned to the field from the United States, with improved health, accompanied by Miss Green, who has joined the mission as a teacher.

ZULUS. (1835)

UMZUMBI. — Elijah Robbins, *Missionary*; Mrs. Addie B Robbins.

UMTWALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

IFAFA.—Seth B. Stone, *Missionary*.

AMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs Louisa Pixley.

IFUMI — Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

AMANZIMTOTE.—David Rood, *Missionary*; Mrs. Alzina V. Rood.

ITAFAMASI —(Vacant.)

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMSUNDUZI.—William Mellen, *Missionary*; Mrs. Lauraua W. Mellen.

ESIDUMBINI. — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMVOTI —Aldin Grout, *Missionary*; Mrs. Charlotte B Grout.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

Station not known.—Charles H. Lloyd, *Missionary*; Mrs Katharine C. Lloyd.

In this country.—Silas McKinney, William Ireland, *Missionaries*; Mrs. Catharine B. Stone.

In Southern Africa, among the Zulus, the work seems to have gone forward much as usual. The gospel has been regularly preached at most of the stations; in some places, stated religious services have been well sustained by members of the churches; and there has been progress in civilization, enterprise and a spirit of benevolence. At Umvoti, a morning prayer-meeting, at sunrise, has been supported for more than two years, entirely by the native Christians. The native missionary society has continued its work, having received, during its last year, $191.75. A second missionary offered his services at the annual meeting, and was accepted. Seventeen members have been added to the churches. Mr. and Mrs. Lloyd reached Port Natal, December 11, 1862, and were soon at the Amanzimtote station, "pleased with the people, the climate, and every thing about them." Two brethren of the mission, Messrs. McKinney and Ireland, on account of bereavement and ill health, are now on a visit to this country. Mr. Lewis Grout has asked and received a release from his connection with the Board.

EUROPE.

GREECE. (1829.)

ATHENS —Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King has witnessed much, in connection with the political revolution in Greece, to cheer him with the belief that his many years of effort there have not been in vain, and to encourage the hope that a brighter day, morally, may be about to dawn upon the people. His health has so far improved, that in April last he resumed his preaching services in Greek, which he had been obliged to suspend for more than two years.

EUROPEAN TURKEY AND WESTERN ASIA.

WESTERN TURKEY. (1826.)

CONSTANTINOPLE — William Goodell, D. D., Elias Riggs, D D., Ira F. Pettibone. Tillman C. Trowbridge, George F Herrick George Washburn, *Missionaries*; Mrs. Abigail P Goodell, Mrs. Martha J. Riggs, Mrs. Margaret Trowbridge, Mrs Helen M Herrick, Mrs. Hennie ta Washburn —One pastor, one licensed preacher, five teachers, and seven other helpers.

SMYRNA — Daniel Ladd, Henry J. Van Lennep, D D, *Missionaries*; Mrs Charlotte H Ladd, Mrs. Emily Van Lennep. One pastor, one licensed preacher, and two other helpers.

BROOSA — Joseph K Greene. *Missionary*; Mrs. Elizabeth A. Greene.—One pastor, three licensed preachers, three teachers, and five other helpers.

NICOMEDIA. — Justin W. Parsons, *Missionary*; Mrs Catharine Parsons —Two pastors, two licensed preachers, and five teachers.

MARSOVAN —Julius Y. Leonard, E. M. Dodd, John F Smith *Missionaries*; Mrs. Amelia A. Leonard, Mrs Lydia B. Dodd, Mrs Lizzie Smith, Miss Maria A West Miss Eliza Fritcher.—Four teachers, and five other helpers.

CESAREA.—Wilson A. Farnsworth, *Missionary*; Mrs Caroline F. Farnsworth.—Two licensed preachers, three teachers, and eleven other helpers.

SIVAS — Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs Janette L Winchester, Mrs Martha E. Livingston, Mrs. Lottie M. West. —Four licensed preachers, and three teachers.

ADRIANOPLE. — (Occupied by Mr. Crane until recently.) One teacher, and one other helper.

ESKI ZAGRA — Theodore L Byington, *Missionary*; Mrs. Margaret E. Byington, Miss Mary E. Reynolds.— One teacher.

PHILIPPOPOLIS — James F. Clarke, Henry C. Haskell. *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell.—Five helpers.

SOPHIA.—Charles F. Morse, *Missionary*; Mrs. Eliza D Morse.

In this country —Josiah Peabody, Edwin E Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Isabella H. Bliss.

This mission has been reinforced by Rev. J. F. Smith and wife, and Misses

Fritcher and Reynolds, new laborers, and by the return of Mr. and Mrs. Washburn, and, recently, of Mr. and Mrs. Van Lennep. Dr. Wood, Secretary of the Board in New York, has been at Constantinople since the early part of March, rendering important aid. But Mr. and Mrs. Crane have been constrained to leave the work and come to their native land, and the demand for more laborers, at several of the stations, is now very urgent. Fifty-nine persons appear to have been added to the 19 churches, which now embrace a total of 477 members. Five of the churches have native pastors, one has become self-sustaining, others are nearly so, and all are coming forward in this respect, at a rate of progress which is encouraging. The churches, scattered over a wide territory, are also feeling the importance of a more intimate connection with each other, and are taking steps towards the formation of some bond of union. Congregations throughout the mission are increasing, and there is exhibited, in many instances, a commendable readiness to engage in personal and united effort for the spread of the gospel. Seeing great need of more native helpers, the mission decided, at its late annual meeting, to commence a theological school at Marsovan, as soon as may be. The female boarding school (suspended during the past year) is to be reopened, also, at Marsovan. The work at Constantinople still meets with many adverse influences, and at some other places there have been unhappy difficulties among the native brethren. At some stations, however, much of a cheering character is reported;—at Marsovan, "unusual attention to divine things, a growing zeal for knowledge, and a growing missionary spirit"; and at Cesarea, 16 additions to the church, an increase of the Protestants from 380 to 479, and of the average Sabbath congregation, from 309 to 409. The work among the Bulgarians has not met the expectations entertained by some a few years since, but is making progress; and that among the Turks is not without promise.

CENTRAL TURKEY. (1847.)

AINTAB.—Benjamin Schneider, D. D., *Missionary*; Miss Myra A. Proctor, *Teacher*.—Two native pastors, two preachers, and eight teachers.

MARASH.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One native preacher, seven teachers, and one helper.

OORFA.—George B. Nutting, *Missionary*; Mrs. Susan A Nutting.—One native preacher, and three teachers.

ALEPPO.—One native pastor, and one teacher.

ANTIOCH.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan, Mrs. Josephine L. Coffing.—One native pastor, and one teacher.

ADANA.—Zenas Goss, Alvan B Goodale, M. D., *Missionaries*; Mrs. Mary E. Goodale.—One native pastor, and two teachers.

On the way to the mission.—Giles F. Montgomery, *Missionary*; Mrs. Emily R. Montgomery.

In this country.—George H. White, *Missionary*; Mrs. Joanna F. White, Mrs. Susan M. Schneider.

The mission to Central Turkey is much reduced in strength, and deeply feels the need of more laborers; yet it has witnessed, during the year, "general and encouraging progress in all parts of the field," and in some places, especially at Aintab and Oorfa, interesting works of grace. One hundred and forty persons have been added to the churches by profession; Sabbath schools at the different stations, composed of the whole congregation, are doing a good work; there is cheering advance in the desire manifested by the churches to have their own pastors, supported, as far as possible, by themselves; and within a few months, five pastors have been ordained. There are now 14 churches in this field, seven of which have native pastors. The average number of hearers, at 26 stated places of preaching on the Sabbath, is 3,403. There are 1,893 pupils in 48 common schools, 45 in higher schools, and 16 in theological classes, preparing for the work of the ministry. At Aintab, the church, numbering 344, has already two pastors, it being expected that a second church will be organized as soon as suitable arrangements can be made. At Marash, also, where there are 200 church members, it is beginning to be felt that a

second church is needed. There are efficient missionary societies connected with these churches. Mr. and Mrs. Montgomery sailed from New York, October 31, to join the mission. Mr. and Mrs. White, of Marash, have found it necessary to come to the United States, on account of ill health. Mrs. Schneider is also here.

EASTERN TURKEY.

(1835, at Trebizond.)

MOSUL.—One native preacher, and two helpers.

DIARBEKIR. — Augustus Walker, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs Mary E Nutting.—One native pastor, two teachers, and one other helper.

MARDIN. — W. F. Williams, *Missionary*; Mrs. Williams.—Two native teachers.

BITLIS —George C. Knapp, Lysander T. Burbank, *Missionaries*: Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher, and one teacher.

ERZROOM —George A. Pollard, Moses P. Parmelee, *Missionaries*; Mrs. Mary Helen Pollard, Mrs. Nellie A. Parmelee. — One native preacher, two teachers, and one other helper.

ARABKIR. — Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.—One native preacher, and three teachers.

KHARPOOT —Orson P Allen, Crosby H. Wheeler, Herman N Barnum, *Missionaries*; Mrs. Caroline R. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Arabella L Babcock.—One native pastor, three teachers, and one other helper.

In this country.—Henri B. Haskell, M. D., *Missionary Physician*; Mrs. Sarah J. Haskell, Mrs. Eliza M. Walker.

One new missionary and his wife, Mr. and Mrs. Parmelee, have been sent to this mission, making now in the field, 9 missionaries, who have under their care 7 stations and 41 out-stations. Thirteen churches, four of which have pastors, contain 353 members, and besides the pastors, there are 9 licensed native preachers. The total average number of hearers, at 42 stated preaching places, is 2,017. Forty common schools number 1,060 pupils. Thirty-nine pupils in the theological school at Kharpoot are, most if not all of them, employed as helpers in connection with the several stations for four months of the year, and a part of them as preachers on the Sabbath, in neighboring villages, during the terms of study. The missionaries are more and more convinced that this system of combined study and labor is the one best calculated to secure reliable pastors for the churches. A training school at Mardin has 8 or 9 pupils, and a boarding school for girls, partly self-supporting, has been commenced at Kharpoot, with very encouraging prospects. There is much to encourage in the general aspect of the work in this field, as well as in other portions of the Turkish Empire. The reports of some of the stations show that progress has been very marked and rapid.

SYRIA. (1821.)

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M D., Henry H. Jessup *Missionaries*; George C. Hurter, *Printer*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. Caroline Jessup.—Four teachers, and two other helpers.

ABEIH.—Simeon H Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—Three native preachers, and four teachers.

SUK EL GHURB.—One native preacher.

SIDON AND HASBEIYA —J. Edwards Ford, William W. Eddy, Philip Berry, *Missionaries*; Mrs. Mary P. Ford, Mrs H. M. Eddy, Mrs. Magdalene L. Berry; Miss Adelaide Mason, *Teacher of the Female Boarding School*.—Four native preachers, eight teachers, and one other helper.

HUMS.—One native preacher.

TRIPOLI.—Samuel Jessup, George E Post, *Missionaries*; Mrs. Ann Eliza Jessup, Mrs. Sarah E. Post.

In this country.—Daniel Bliss, J. Lorenzo Lyons, *Missionaries*; Mrs. Abby M. Bliss, Mrs. Catharine N. Lyons, Mrs. Elizabeth Hurter.

The Syria mission has been reinforced by the sending out of two new missionaries, Messrs. Berry and Post, with their wives. Mr. and Mrs. Eddy have also returned to the field; but Mr. and Mrs. Lyons have been constrained to come to the United States, and, in view of the many providential openings and calls for labor, far beyond the ability of the mission, the demand for further reinforcement is urgent. The past has been a year of peace in Mount Lebanon, under the administration of Daoud Pasha, and Syria, generally, has enjoyed more quiet than in previous years. There are cheering signs of progress. A spirit of inquiry manifests itself sometimes where least expected, and deputations and petitions are very often received by the missionaries, urgently requesting books, schools, teachers, and preachers of the gospel. Indeed, from Hums on the north to Acre

on the south, the almost daily cry is, 'Come and help us.' The churches now number 128 members, and the native missionary societies are acting with very commendable zeal and efficiency in extending the influence of truth. Twenty-four common schools have 925 scholars, the seminary at Abeih is in a flourishing condition, with 22 pupils, and the female boarding school at Sidon is in successful operation. The work of translating the Old Testament had proceeded, some months since, as far as the 40th Psalm; 3,600 volumes of the Scriptures, or portions of Scripture, 11,000 tracts, and 6,000 religious and school books, have been issued from the depository, and the sales would have been much larger had not many of the best books been out of print. The avidity with which the Bible is now sought, and the greatly increased demand for other books from the mission press, constitute one of the most cheering signs of the times in this field of effort.

NESTORIANS. (1834.)

OROOMIAH.—Samuel A. Rhea, John H. Shedd, Benjamin Labaree, *Missionaries*: Mrs. Sarah Jane Rhea. Mrs. Sarah J. Shedd. Mrs. Elizabeth W. Labaree; Miss Mary Susan Rice, *Teacher*.

SEIR.—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Deborah P. Cochran; Miss Harriet N. Crawford, *Teacher*.

In this country.—Austin H. Wright, M. D., Geo. W. Coan, Henry N. Cobb, *Missionaries*; Mrs C. B. Perkins, Mrs Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Matilda E. Cobb; Miss Fidelia Fisk, Miss Aura J. Beach, *Teachers*.

The Nestorian mission, while gladdened by the presence of Mr. Perkins, who reached Oroomiah in November, 1862, has been afflicted by the return to the United States of Mr. and Mrs. Cobb and Miss Beach, rendered necessary by ill health, and more recently, of Dr. Young, who has taken a release from his connection with the Board. At a general meeting of the helpers, in March, a "Manual" or "Directory" was adopted, the observance of which is expected to secure, within the old organization, what is essential to a reformed communion, and the prospect was thought to be never brighter for the ultimate evangelization of the old church. Thirty-nine persons were admitted to the Lord's supper, as hopefully pious, during the year 1862, the whole number of such communicants, at the close of that year, being 476. Fifty-three native evangelical preachers deliver the message of life statedly at 58 different places, and some of the village congregations have been of late greatly increased and strengthened. The number of students in the male seminary of the mission was 46, the last year reported, and the theological class was one of much promise. In the seminary for girls there were 40 pupils, of whom it is said, there was never a more hopeful class of persons in the institution. Most of them were daughters of pious parents. The number of village schools has been diminished to 23, with 517 pupils—333 boys and 184 girls. The work in the mountain districts, prosecuted by native laborers under the special supervision of Mr. Shedd, seems promising; and that among Armenians, on the plain of Oroomiah, and at Salmas, presents features of much interest. There are also pleasing indications among Mohammedans, and meetings of native helpers, at which many matters of great practical importance are discussed, give decided indications of progress. But there has been great suffering among the Nestorians, still cruelly oppressed by their Mohammedan masters, and reduced to the verge of starvation by the ravages of locusts; and a new firman of the Persian Government, instigated by Jesuits, for a time threatened to throw very serious obstacles in the way of the missionary work.

SOUTHERN ASIA.

MAHRATTAS. (1813.)

BOMBAY.—Henry W. Ballantine, *Missionary*; Mrs. Lizzie L. Ballantine.—One native pastor.

AHMEDNUGGUR.—Henry Ballantine, Lemuel Bissell, Henry J. Bruce, *Missionaries*: Mrs Elizabeth D. Ballantine, Mrs Mary E. Bissell, Mrs Hepzibeth P. Bruce.—One native pastor and sixteen helpers, at the station and out-station.

RAHOORI.—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—One licensed preacher, and eight helpers.

KHOKAR.—William P. Barker, *Missionary*; Mrs. Lucelia T Barker.—One licensed preacher, and sixteen helpers.

WADALE —Samuel B. Fairbank, *Missionary*; Mrs. Mary B Fairbank.—Two licensed preachers, and twelve helpers.

SEROOR – (In charge of Mr. Bissell.)—One native pastor, and four helpers.

KOLGAUM —(In charge of Mr. Bissell.)—Four native helpers.

SATARA.—Sendol B Munger, Samuel C. Dean, *Missionaries*: Mrs. Sarah S. Munger, Mrs. Augusta E. Dean.—One native pastor, and three helpers.

SHOLAPOOR —Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One licensed preacher, and two helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

On the way to India.—Allen Hazen, William W. Chapin, *Missionaries*; Mrs. Martha R. Hazen, Mrs. Catharine Isabella Chapin.

In this country—William Wood, *Missionary.*

Messrs. Munger, Bruce and H. M. Ballantine, with their wives, reached Bombay in March last. Mr. and Mrs. Hazen returning to the field, and Mr. and Mrs. Chapin, new laborers, though they have not sailed at the time of printing this, are expected to be on their way to India before the first of January. To the 22 churches, 67 new members have been added by profession, making the whole number 624. These professing Christians reside in no less than 114 different towns and villages,—an evidence that the gospel is working its way, like leaven, among the people. In some of the churches, serious difficulties have arisen, and by others outward persecution has been experienced; yet generally, it is thought, the Christians have advanced in knowledge and piety, many who had erred have repented, and the persecutions endured seem likely to be overruled for good. Thirty-one common schools contain 320 scholars. The school for catechists, with 36 pupils, is doing a good work, as is also that for girls, under the care of Mrs. Ballantine. Four of seven students, who had been in a theological class, were regularly licensed to preach the gospel in October, 1862, three of whom now have the charge of churches, the other having gone to a new station at Sholapoor. Another class was to be collected in May,—for which young men were ready,—to be prepared, by a three years' course of study, for the same precious work. "Providence," says the mission report, "seems to point to the necessity of training pastors for the numerous churches rising up all around us, and extending their influence into village after village."

MADRAS. (1836.)

CHINTADREPETTAH. — Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow —One native preacher, one reader, and six teachers.

ROYAPURAM.—Phineas R Hunt, *Printer*; Mrs. Abigail N. Hunt.—One catechist, and three teachers.

BLACK TOWN.—The printing establishment is within the walled city.

The health of Dr. Winslow, the venerable missionary at Madras, declined seriously after the completion of his Dictionary, and has been such as to render it necessary for him to be away from his station, in the cooler climate of the hills, most of the year. The native helper, left in charge by him at Chintadrepettah, has done well, not only in superintending the schools, but also in preaching and conducting other religious services. Seven members were received to the church by Dr. Winslow, before he left. Nine common schools, connected with two stations, have 300 pupils, about 65 of whom are girls.

MADURA. (1834.)

MADURA.—John Rendall, Edward Chester, (Acting Physician,) *Missionaries*; Mrs Jane B. Rendall, Mrs. Sophia Chester; Miss Sarah W. Ashley, *Teacher.*—One native pastor, ten catechists, five readers, two teachers in boarding school, six schoolmasters, and one schoolmistress.

DINDIGUL. — Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—One native pastor, four catechists, two readers, and six schoolmasters.

TIRUMUNGALUM. — James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Twelve catechists, five schoolmasters, and two schoolmistresses.

TIRUPUVANUM.—(In charge of Mr. Capron.)—Three catechists, four schoolmasters, and one schoolmistress.

MANDAPASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor. — Four native pastors, twenty-five catechists, eleven readers, eight schoolmasters, and two schoolmistresses.

MALUR.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, one reader, and five schoolmasters.

PERIACULUM.—One native pastor, four catechists, two schoolmasters, and three schoolmistresses.

BATTALAGUNDU.—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Six catechists, two readers, five schoolmasters, and two schoolmistresses.

MANA MADURA.—William B Capron, *Missionary*; Mrs. Sarah B. Capron.—One catechist.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Two catechists, three readers, one schoolmaster, and one schoolmistress.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers in the seminary, and one schoolmaster.

SIVAGUNGA.—Three catechists.

USALAMPATTI.—(In charge of Mr. Herrick.)—Four catechists, and one reader.

CUMBUM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Fourteen catechists, four readers, six schoolmasters, and four schoolmistresses.

On the way to the mission.—Nathan L. Lord, M. D., *Missionary*; Mrs. Laura W. Lord.

In this country.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler, Mrs. Harriet L. Scudder.

The Madura mission has experienced a severe bereavement in the sudden death, by drowning, of the very promising young missionary, Rev. D. C. Scudder. Dr. and Mrs. Lord, formerly of Ceylon, have returned from a visit to the United States, now to labor in this field. The Madura Collectorate contains an area of about 10,000 square miles, and a population of 1,800,000, in thousands of towns and villages, many of which it is impossible for the present number of stationed missionaries to reach with the word of life. The brethren ask for new laborers to engage in a specific, itinerating work. Upon such a work they have recently entered themselves, to some extent, going two by two, for a few weeks at a time, into destitute sections of the field. Much has been done heretofore by mission tours, so that, during the past year, the gospel has been preached in many hundreds of different villages and hamlets, by the missionaries and their native helpers. There are connected with the mission, 29 churches, with 1,144 members in good standing, 55 of whom were received the past year. The number of native helpers is large,—6 pastors, 93 catechists, who are virtually preachers, 39 readers and 65 teachers,—and their work is very important. The brethren are laboring to establish permanent, self-supporting religious institutions, with native pastors and teachers; and they feel that, though much time will be required for this, their "line of operations is in the right direction," and that they can record progress. There are 58 pupils in the seminary at Pasumalie, 43 of whom are pursuing the full course of study. The female boarding school at Madura has been much blessed. It contains 46 pupils, and is thought to be now "prepared to do more than ever before toward advancing the interests of female education."

CEYLON. (1816.)

BATTICOTTA.—William W. Howland, Marshall D. Sanders, *Missionaries*: Mrs. Susan R. Howland, Mrs. Georgiana K. Sanders, Mrs. Hannah W. C. Ward.—One licensed preacher, three catechists, one teacher for training and theological school, seven school-teachers, and four other helpers.

TILLIPALLY.—(In charge of Mr. Quick.)—Two catechists, and five school-teachers.

PANDITERIPO.—James Quick, *Missionary*; Mrs. Maria E. Quick.—Two catechists, four school-teachers, and one other helper.

OODOOVILLE.—Levi Spaulding, *Missionary*: Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for boarding school, four school-teachers, and four other helpers.

MANEPY.—Eurotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green.—One catechist, three school-teachers, and two other helpers.

CHAVAGACHERRY.—James A. Bates, *Missionary*; Mrs. Sarah A. Bates.—One native pastor, two catechists, two school-teachers, and two other helpers.

OODOOPITTY.—John C. Smith, *Missionary*; Mrs. Mary C. Smith.—Two catechists, five school-teachers, and one other helper.

The seven missionaries in this field, are aided by four native pastors, two licensed preachers, and eighteen catechists, who are also virtually preachers, engaged in making known the gospel in their several villages. Stated religious services are held in thirty-six different places. To the ten churches, only 17 members were added by profession, and the whole number of members at the close of the last year reported (449) was four less than at the beginning. But the churches are making progress in a more perfect organization, and in assuming their proper responsibilities. Fifty vernacular village schools, with 1,592 scholars, are under the superintendence of the mission, but only thirty of these, with 1,070 scholars, are supported by mission funds. There are

44 pupils in the Oodooville female boarding school, and 21 in the theological and training school. Twelve young men, pursuing medical studies, are under the direction of Dr. Green, since his return to the field. Three colporters in this field, in the service of the Jaffna and the British and Foreign Bible Societies, have visited more than 10,000 houses and addressed more than 32,000 persons within the year. Two mission colporters were also employed, and in all, more than 2,000 portions of Scripture and 8,767 tracts were scattered among the people. The missionaries "feel assured that there is a steady, onward progress, and that the word of God is doing its appointed work in the hearts of many."

EASTERN ASIA.

CANTON. (1830.)

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries;* Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman.—Three native helpers.

The labors of the brethren at Canton have been much as heretofore. At the time of the latest definite report, there were about 80 pupils in two schools for boys, and 21 boarding and 20 day pupils in two for girls. The preaching services of the mission, including addresses on missionary excursions, it is said, would fall little short of 1,500 during the year. More than 1,300,000 pages of tracts and portions of Scripture were distributed.

FUH-CHAU. (1847.)

FUH-CHAU. — *City Station.* — Charles Hartwell, Simeon F. Woodin, *Missionaries;* Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin.—One native catechist.

PONASANG.—Lyman B. Peet, Caleb C. Baldwin, Justus Doolittle, *Missionaries;* Mrs. H L. Peet, Mrs. Harriet F. Baldwin, Mrs. Lucy E. Doolittle.—Two native catechists.

The labors and prospects of this mission also, seem to have been much as in previous years. Mr. Doolittle was absent, assisting Mr. Blodget in North China, during the greater part of the last year reported. Two of the brethren are now comfortably located within the city walls, and by means of funds raised in the foreign community, premises have been secured, near the new houses, for a girls' school, which will be used also for meetings with females, and for preaching on the Sabbath. Sixteen new members have been received to the churches, making the present number 32. A room has been secured as a stopping place, and for religious services, at Chongloh, fifteen miles from Fuh-chau, where, more recently, a church has been formed. The report speaks of many favorable opportunities for making known the truth, in both city and country, and the brethren call for "a reinforcement of two families, to be sent as soon as practicable."

NORTH CHINA.

(Shanghai, 1854: Tientsin, 1860.)

TIENTSIN.—Henry Blodget, Charles A. Stanley, Lyman Dwight Chapin, *Missionaries;* Mrs. Ursula Stanley, Mrs. Clara L. Chapin.—One native helper.

In this country.—Mrs. Eliza J. Bridgman, Mrs. Sarah F. R. Blodget.

Mr. and Mrs. Stanley, who sailed in July, 1862, after passing the winter at Shanghai, reached Tientsin on the 22d of April last. Mr. and Mrs. Chapin, who sailed in November, 1862, reached Tientsin, April 16. Mrs. Bridgman is now on a visit to the United States. Mr. Blodget, aided by the presence at Tientsin of Mr. Doolittle, of the Fuh-chau mission, has spent considerable time at Peking, a place which he has much wished to see permanently occupied as a station of the mission. His health, long very feeble, has greatly improved. T'ung-chau, a city of about 150,000 inhabitants, twelve miles from Peking, has been occupied as an out-station, by "the aged man Lioh," who seems to have been faithful in his efforts to do good. Kindly aided by Dr. S. Wells Williams, the missionaries have secured a house at Tientsin, large enough for two families and for a suitable chapel in front, upon the main street. This chapel was opened in December last for daily services, and is doing much

to aid in the general diffusion of Christian knowledge among the people. A native convert does well in addressing the people. Seven persons were baptized during the year, and on the 27th of February last, a native church was formally organized, with ten members,—eight males and two females.

NORTH PACIFIC OCEAN.

THE SANDWICH ISLANDS. (1820.)

[Of the persons named below, Messrs. A Bishop, P. J Gulick, Coan, Bond, James W. Smith, and Pogue, derive their support *wholly* from the Islands; and Messrs. Thurston, Baldwin, Clark, L. Smith, Paris, Lyons, Alexander Parker, Emerson, Rowell, Dole, O H. Gulick, Johnson, S. E. Bishop, Forbes, and Wilcox, only *in part*. The relation of the brethren to the Board is similar to that subsisting between Home Missionaries and the Society which guarantees their support.]

HAWAII.

NORTH KONA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

SOUTH KONA.—Rev. John D. Paris, and Mrs. Mary C Paris.

KAU.—Rev. O. H. Gulick, and Mrs. Gulick.

HILO.—Rev Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C Coan, Mrs. Sarah B. Lyman, Mrs. Jane S. Shipman.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA —Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

KAANAPALI.—(Out-station.)– J. H. Moku, *Native Pastor.*

LAHAINALUNA. — (Seminary belonging to and supported by the Government.) — Rev. John F. Pogue, Mrs. Maria K. Pogue.

WAILUKU. — Rev. William P. Alexander, and Mrs. Mary Ann Alexander.

HONUAULA.—(Out-station)—S. W. Nueku, *Native Pastor.*

HANA.—Rev. Sereno E. Bishop, and Mrs. Bishop.

MOLOKAI.

KALAUAAHA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU. — Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick, Rev. Artemas Bishop; Mrs Mary K. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Delia S. Bishop, Mrs. Maria P. Chamberlain, Miss Lydia Brown.

PUNAHOU — (Oahu College.) — Rev. Cyrus T. Mills, *President;* Mr. William Dewitt Alexander, *Professor;* Mrs. Susan L. Mills, Mrs. Abbie Alexander, Miss Maria C. Ogden.

EWA.—S. Kahoohalahala, *Native Pastor.*

KANEOHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA. — Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

HANULA.—(Out station.)—M. Kuae, *Native Pastor.*

KAUAI.

WAIMEA.—Rev George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mary P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

Letters from the missionaries at the Sandwich Islands, represent the moral and religious condition and prospects of the people as much less promising than they have sometimes been; yet the General Letter, written in June last, remarks that there was never more decided evidence of piety in the churches, and never a larger number of persons who would suffer persecution, and death even, if called to do so, for the name of Christ. Substantial progress is said to have been made in the work of education during the year. The Lahainaluna Seminary, which was destroyed by fire in July, 1862, has been rebuilt, by the aid of Government; the site of the former "commodious but somewhat ungraceful structure," being now occupied by "three elegant and convenient buildings," so that, "in the fitness, the beauty, the comfort of the new, all regret for the destruction of the old is lost." The Oahu College, and several select schools, are reported as doing well. To the churches, only 244 members have been added by profession during the year, while about 1,100 have been removed by deaths and excommunications. The native population of the Islands is still rapidly decreasing. The history of the mission for the year is intimately connected with the visit of the Senior Secretary of the Board, some account of which, as well as of the changes made and contemplated, in the manner of prosecuting Christian efforts at the Islands, was published in the Herald for November last.

MICRONESIA. (1852.)

RONKITI, (Ponape.)—Albert A. Sturges, *Missionary;* Mrs. Susan M. Sturges.

EBON, (one of the Ralik Islands.)—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.—One Hawaiian preacher, and one helper.

APAIANG, (one of the Kingsmill Islands.)—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—One Hawaiian helper.

OUT-STATIONS.—*Kusaie* (Strong's Island.) *Tarawa.*—One ordained Hawaiian preacher, and one helper.

Absent.—Edward T. Doane, *Missionary*.—One Hawaiian helper.

In Micronesia, some of the brethren have been permitted to witness much evidence of the presence of the Spirit, making their labors among the degraded Islanders not in vain in the Lord. Within a little more than one year, Mr. Snow, at Kusaie, admitted twenty-seven persons to the church; and though there came a trying time, of apparent falling away, those who had sinned soon gave satisfactory evidence of repentance, and were all restored to their former regular standing. At Ebon, the names of thirty-one individuals have been enrolled as those who profess to love the Saviour, one has been admitted to communion at the Lord's table, and quite a number appear to give evidence of a real change of heart. Three members have been added to the church at Ronkiti, on Ponape. The little church at Shalong, on the same island, left without a missionary, has suffered much persecution. The work of translation has been going forward at the different stations. Schools have made little progress, except on Ebon, where the Hawaiian helper has been quite successful in teaching; and in September of last year, nearly all the youth, at least 150, were under instruction. Mr. Snow has left Kusaie, which is to be occupied by an Hawaiian helper, and gone to Ebon. Two helpers have been sent to the mission, from the Sandwich Islands, one of them ordained. Dr. Gulick's connection with the mission has ceased, and he has left the United States for Honolulu, to assume the duties of the position to which he has been chosen, as Secretary of the new Board of the Hawaiian Evangelical Association. Mr. Doane is absent from the field.

NORTH AMERICAN INDIANS.

DAKOTAS. (1835.)

SIOUX AGENCY, on the Missouri.)—John P. Williamson. *Missionary*; Hugh D. Cunningham, and Edward R. Pond, *Assistant Missionaries*; Mrs. Mary B. Cunningham.

Without a Station.—Thomas S. Williamson, M. D., Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

The calamity which overtook our brethren among the Dakotas in 1862, was mentioned in the last Annual Survey; and it was then said, "The future of the mission is altogether uncertain." This statement may be repeated now. Still, the year under review has been more fruitful of spiritual good to these Indians than all which preceded it. After the defeat of Little Crow at Wood Lake, a military commission proceeded to try those of the prisoners, held by General Sibley, who were charged with participating in the attack upon the white population; and 303 were sentenced to be hung. These, with some others, were removed to Mankato in November. The President of the United States subsequently directed that such only as had been concerned in the massacres, should be executed; hence all but thirty-eight escaped the extreme penalty of the law. A large number of Dakotas, mostly women and children having near relatives at Mankato, were taken to Fort Snelling.

Upon both of these bodies of Indians, the Lord was pleased to bestow the influence of his Spirit in a very remarkable manner. Our missionaries, in connection with Rev. G. H. Pond, (who was once a fellow-laborer in the same field,) have actually baptized more than four hundred. It is not to be supposed, of course, that all these have met with a saving change: but there is no reason to doubt that many are new creatures in Christ Jesus; and none can be hereafter what they have been in past years. Their old religion is dashed in pieces as a potter's vessel.

Last spring, the prisoners at Mankato were removed to Davenport, Iowa. Dr.

Williamson followed them, and labored diligently in their behalf, till the 24th of July, when he was obliged to suspend his endeavors. More recently, Mr. Riggs has spent some days with them; and it is presumed that there will be no further hinderance to any efforts which the missionaries may wish to make. The Indians at Fort Snelling were conducted to the home which has been provided for them by the United States Government on the Missouri, Mr. J. P. Williamson accompanying them. The account which this brother gives of their spiritual condition is interesting and encouraging; but their temporal prospects are far from being hopeful.

OJIBWAS. (1831.)

ODANAH. — Leonard H. Wheeler, *Missionary*; Edwin Ellis, M. D., *Superintendent of the Boarding School*: Mrs. Harriet W. Wheeler, Mrs. E. Ellis; Miss Rhoda W. Spicer, *Teacher*; Miss Segur, *Matron*; Henry Blatchford, *Native Preacher*.

The missionaries among the Ojibwas continue to labor with cheerfulness, though not able to speak of changes such as they would be glad to report. The boarding school is becoming an efficient auxiliary; and the more it is known, the more highly it is appreciated by the Indians. There is a wider and readier confidence, moreover, in the aims of the brethren who are laboring in the field; and there is a deepening conviction that they are heralds of the truth.

Still the church is receiving no additions; and there is great need of the reviving influences of the Spirit.

SENECAS. (1826.)

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS. — Rev. Otis F. Curtis, *Missionary*; Mrs. Marilla W. Curtis.

UPPER ALLEGHANY.—Nathaniel H. Pierce, *Missionary*; Mrs Agnes D. Pierce.

OUT-STATION.—*Old Town.*—James Pierce, *Native Preacher.*

The past year among the Senecas has proved to be one of mingled trial and encouragement. Late in the month of November, a council of the Six Nations was held at Cattaraugus, which exerted, for a time, a disturbing influence. It will be found in the end, perhaps, that no serious injury has resulted from this unusual convocation. Though many indulged the hope that by means of it the paganism of former days might be revived, their wishes are likely to be disappointed; and what they meant for evil, will probably be overruled for good.

Last winter, on both Reservations, there appeared to be a degree of interest in the preaching of the word, which was cheering to the missionaries. A few, it is hoped, have become obedient to the truth; but the additions to the churches have not equaled their earlier expectations. In other particulars, the reports are favorable. The progress of the Senecas in civilization appears to be undoubted; their interest in education is increasing; and while there is some intemperance among them, there is supposed to be proportionately more among their white neighbors.

SUMMARY.

Missions.

Present number of Missions,		20
" " Stations,		113
" " Out-stations,		211

Laborers Employed.

Ordained Missionaries (8 being Physicians),	154	
Physicians not ordained,	6	
Other Male Assistants,	5	
Female Assistants,	180	
Total laborers sent from this country,		345
Native Pastors,	36	
Native Preachers,	243	
School Teachers,	268	
Other Native Helpers,	200	737
Total laborers connected with the missions,		1,082

The Press.

Printing Establishments,	3
Pages printed last year, as far as reported,	16,351,300

The Churches.

Churches, (including all at the Sand. Isl.)	151
Church Members, (do. do) so far as reported,	*22,952
Added during the year, (do. do.)	1,138

Educational Department.

Training and Theological Schools,		8
Other Boarding Schools,		13
Free Schools, (omitting those at Sand. Isl.)		344
Pupils in Free Schools, (omitting those at S. I.)	8,951	
Pupils in Training and Theological Schools,	271	
" " Boarding Schools,	302	
Whole No. of Pupils,		9,534

* The falling off in the reported number of church members, as compared with last year, is occasioned by the taking of a new and more accurate census at the Sandwich Islands.

ITEMS OF INTELLIGENCE.

Dakotas.—Mr. Riggs wrote from Davenport, Iowa, November 9. The order by which Dr. Williamson was excluded from the prison has been rescinded, and Gen. Roberts, on Mr. Riggs's arrival, at once gave him permission to visit the prisoners when he pleased, and directed that he should have all facilities offered him for imparting religious instruction. Most of the prisoners have asked the privilege of serving the Government, by enlisting in the army. No answer to their petition, recently sent, had been received. There are now in the prison about 250 Dakota men, and with them, sixteen women and four children. About 200 have learned to read, and 180 had given Mr. Riggs their autographs, showing that they can write. A large mail had recently been received by them from their friends on the Missouri, and a few days after, they sent 280 letters to the post office. But five were on the sick list, yet when sick they seem rather to desire death.

Having taken some pains to ascertain their religious condition, Mr. Riggs expresses the opinion that "a majority of them are holding on to their profession of attachment to Christ." "There are many who talk and pray like Christians." The demands upon them for labor in the prison, had interfered with their keeping up regular religious meetings upon week days, as they did before their removal to Davenport. Mr. Riggs, however, since he had been with them, had held a meeting every evening just before sunset, and about half the whole number usually attended.

Letters from Mr. Cunningham, of Nov. 10th and 12th, speak of the trying circumstances in which the Dakotas who have been removed up the Missouri River find themselves, in a country where there seems to be no certainty that crops of any kind can be raised, owing to long continued droughts. They feel discouraged, and hope to be removed. Corn planted by them last season, after their arrival, did not come up till August, and potatoes never came up. "They are now on half rations, and have been for some weeks." Yet "their desire to learn seems more manifest than at any previous time," and their attendance upon public worship is better than ever before. The average congregation is about two hundred. "The afflictions of the people seem to have been sanctified to them."

Sandwich Islands.—Rev. L. Smith writes from Honolulu, that the Oahu Evangelical Association held a session of three days in September, and revised its constitution, to make it accord with the new order of things. It was resolved to organize three new churches on the Island, and six persons were licensed to preach the gospel. Those who are to constitute one of the new churches had invited Rev. M. Kuaea, of Hanula, to become their pastor, and it was expected that the church would be organized, and the pastor installed, early in October. Kapu and his wife, of the Kaneohe church, were expecting to go as missionaries to Micronesia by the next opportunity, in the Morning Star. There was a loud call for two more families to go, but they knew not where to find them. Mr. and Mrs. Thurston had returned from California, with health much improved.

Canton.—Mr. Bonney made an excursion up the North River in August, in company with Rev. George Piercy, of the English Wesleyan Mission, Mr. Jones, U. S. Consul at Macao, Mrs. Bonney, Mrs. Jones, and three children. They went as far as Shee-ue Chow Foo, 230 miles north from Canton, where the principal civil and military officers invited the gentlemen to visit them, and the ladies to visit their families. The invitation was accepted, they were received very kindly, and

copies of the New Testament and other books and tracts were given away, the Chinese General speaking decidedly in favor of "these good books." After the return of the party to their boat, crowds of people collected, and some copies of the Gospels and many sheet tracts were distributed, all being eager to get them. The city is thought to present many advantages as an out-station for missionary labor. It was never before visited by European women and children. The company were fourteen days in going up the stream, against a strong current, and but four days in returning. They visited three walled cities and fifteen or twenty towns, freely making known the truth, "printed or spoken," in each place. Health was much improved by the excursion, and good, it is hoped, was done.

Madras.—Two letters have been received from Mr. Winslow, dated at "Kotagherry, Neilgherries," in September, from which extended extracts, descriptive of different places in the hills, and their advantages as health retreats, would be given, if room could well be found for them in the Herald. He speaks of his health as much improved, and he hoped to return to Madras early in October. His native helper, left in charge of the station, is very zealous, and seems still to be doing well. Mr. Winslow mentions the recent death of one missionary, (Rev. Mr. Hislop, of the Scotch Free Church,) and the ill health of others, constraining them to leave their fields, and says the number of missionaries in India has rather diminished within the last two or three years; but "the native laborers are becoming everywhere more numerous and effective."

Madura.—Mr. Rendall mentions, (Sept. 22) the annual meeting with catechists, at which more than one hundred were present. "It was a very profitable meeting." The Native Evangelical Society, which undertakes the support of nearly all the native pastors, held its annual meeting, September 12. The receipts for the year had been 540 rupees, ($270,) a considerable increase over the income of any previous year. Mr. Cornelius, the President of the Society, had taken great pains to collect funds among the heathen, (many of whom had been his pupils in the English school,) and had in this way obtained 175 rupees. The Society seems to have a strong hold upon the affections of the people, and "although it now has on its list, for support, five native pastors, it will cheerfully assume the support of others."

Nestorians.—Mr. Perkins wrote, Sept. 28: "The Nestorians are very sorely oppressed by the Mohammedans, it seems to me, far more so than before I went to America. In their poverty-stricken state, their masters now call on them to pay for wheat loaned to them two years ago, when it was cheap, demanding the highest price it has reached in time of famine,—three and four times the ordinary price,—which is creating great distress. Mohammedan fanaticism also appears in the abduction of Nestorian girls, and their compulsive conversion to Islamism. A distressing case of this kind has just occurred." Yet he says: "Under all the darkness and wickedness through which the light struggles in this benighted land, it is making sure and rapid progress, and the rage of the enemy may only indicate that he is conscious that his time is short."

Eastern Turkey.—Mr. and Mrs. Parmelee have reached their station, at Erzroom. A letter from Mr. Pollard, at that place, gives the details respecting a case of severe and persistent persecution against a Protestant, at the village of Elpis, near Chevermeh. In other places also, in that region, the lovers of the truth are called to meet much opposition.

Central Turkey.—Mr. Schneider writes, from Aintab, that Providence has favored the brethren in regard to a site for a second church. A friendly Armenian

who has not yet declared himself a Protestant, but often attends the Protestant service, learning that they wished to build, made a donation of his house and lot for the purpose. Two small adjoining lots were purchased at once, and the whole secured before the Armenians had time to move in any measures to defeat the object. A more suitable location, it is said, could not have been desired. Arrangements are about completed for the settlement of another native pastor, at Birijik, on the Euphrates. Six native pastors met at Aleppo, early in October, for the discussion of various matters pertaining to their work, and to take preliminary measures towards securing some ecclesiastical organization. Mr. Schneider met with them, by their request, and was consulted in regard to all the measures proposed.

Western Turkey.—Mr. Byington writes from Eski Zagra, (Oct. 21,) that he cannot report favorably respecting spiritual progress in that field. The Bulgarians are beginning to want books, and the colporter has sold many; but thoughtful readers—honest searchers of the Scriptures—are not found. He states: "The attendance upon our Sabbath service continues to be small, and the unimpressibility of the Bulgarian heart continues to try our faith. I have made several efforts to reach the people in the surrounding towns and villages, but they do not wish to have any thing to do with me. Even with the aid of our colporter, I have not been able to get access to them.

"Our school has succeeded beyond our hopes. We have now, in regular attendance, nearly forty bright girls, who study as if they loved their books. The school is opened and closed with religious exercises. The scholars are encouraged to commit portions of Scripture to memory on the Sabbath, but as the school is closely watched, we are obliged to use great care in our efforts for the spiritual good of the pupils. We did, a few weeks since, commence a service for females, and let the scholars know that there was such a service, but they would not come. The Bulgarians evidently intend to get as much secular and as little religious instruction from us as possible."

Mr. Ladd, writing from Smyrna, October 26, refers to the removal of Mr. Dodd to Marsovan, leaving him alone until the arrival of Mr. Van Lennep. He laments much coldness in the church, and the necessity for discipline in several cases, yet thinks that perhaps, on the whole, there had not been more "spiritual interest" at any time since he had been at Smyrna. At Thyatira, the native preacher had so far gained the confidence of the people outside of the Protestant community, that they were beginning to send their children to his hitherto quite small school, and were willing to pay tuition. At Aidin, the intercourse of the native pastor and his wife, with the Armenians, was increasing. One family had placed a daughter, eighteen years of age, under their instruction, and another had asked the privilege of doing the same. More native helpers were much needed, and Mr. Ladd had written to Aintab in the hope of obtaining some from that field.

LETTERS FROM THE MISSIONS.

North China Mission.

Letter from Mr. Chapin, July 9, 1863.

In this, his first letter to the Missionary House from his field in China, Mr. Chapin gives some account of the voyage to Shanghai, which was "slow and tedious," and attended by some unpleasant circumstances, besides the usual sea-sickness, which made him and his wife "heartily glad, after a passage of 155 days, to reach the end of the voyage." Religious exercises were held on the Sabbath, on deck, when the weather permitted, other efforts for the good of the

sailors were made, and there were at times some favorable indications; but in the end, our brother saw "no reason to suppose that any gave themselves up to Christ." "At Shanghai," he writes, "our stay was exceedingly pleasant. We made our home with Mr. and Mrs. Roberts, of the Presbyterian Board, who gave us a most cordial reception, and showed us every possible attention and kindness. The same may be said of other missionaries there, whose acquaintance we made." After a detention of five weeks at Shanghai—owing to the difficulty of obtaining passage to Tientsin, at any reasonable rate—they left by the English steamer, on the 12th of May, and on the way, spent a day at Chefoo; making the acquaintance of missionaries there, and finding scenery "at once grand and beautiful," hardly inferior to any they had seen in America.

Arrival at Tientsin.

On the morning of May 18, we reached Tientsin, the city so long looked forward to as our home, and associated in our thoughts with so many plans of future labor, and bright anticipations of happiness and usefulness. It was a joyful hour to us. Mr. Blodget and Mr. Stanley were soon on board the steamer, and most cordially welcomed us to our common field of labor. We find our new home a comfortable one, and far more pleasant than I had hoped for in a Chinese city. We are greatly pleased with our situation and prospects. I long to have my tongue loosed, that I may tell the tale of Jesus' love to the crowds of perishing idolaters whom I see on every side.

Impressions—Greatness and Difficulty of the Work.

And now let me say a few words of my impressions as I look at China, and the work of laboring for its conversion to God. Viewed from a human standpoint exclusively, it seems a hopeless task; as hopeless as the attempt to battle down the almost impregnable defenses of Gibraltar or Sebastopol with the pebbles of the sea-shore. This is Satan's stronghold, and those who assail it are but a handful of feeble men. The difficulties which meet us are great. The population seems almost innumerable. One of the first feelings awakened in the mind of the newly arrived missionary here, is that of wonder at the multitudes which throng the streets, and who, not finding the land broad enough to furnish them all with homes, have covered the rivers and canals with floating dwellings. This feeling is naturally followed by one of discouragement. What is one among so many? Will not his influence be entirely lost in this great ocean of human thought and feeling? It seems almost an endless work simply to communicate a knowledge of gospel truth to these myriads of souls, to say nothing of the enforcement of this truth upon their consciences, and the training of native converts, by line upon line and precept upon precept.

The appearance of a portion of the people is also calculated to exert a depressing influence upon the missionary. Beggars are laying siege at almost every door, as you pass along the street, many of whom are the most wretched looking objects my eye ever saw. Most loathsome skin diseases, and strange bodily deformities are very frequent. It seems almost incredible that these beings can belong to the human family,—can be possessed of souls made in the image of God. I have, however, been favorably impressed with the outward appearance of the larger part of the people. They seem much more active, sprightly and intelligent here, than the natives of Shanghai. My most discouraging views of the condition and prospects of the cause of Christ have been produced by the gradual insight I have gained into the *character* of the people. Heathenism has done its work most effectually. I have had new views of the evil and detestable nature of sin, as I have seen how it can corrupt and degrade the heart, and crush out every noble principle and affection. Yet the difference between this and a Christian land seems to be, not so much that worse individual

cases can be found here than there, as that the whole mass seems to be corrupted.

Brighter Views.

The despondency, however, which has been at times awakened by these things, has been but momentary. The riches of God's grace will be more exemplified in the renewal of such hearts, than in that of those less debased. And though the moral nature is so thoroughly ruined that converts from such a state must needs be weak, and prone to relapse into sin, sometimes even into its grosser forms, yet if the light has dawned upon these darkened souls, it shall grow unto the perfect day. God's word is pledged thereto, and his power and wisdom are ample. While I have realized, since standing upon heathen soil, more than ever before, the difficulties which beset us on every side, I have had faith given me to look forward with hope and confidence to the future of the missionary work here. I believe that the gospel of Christ can enlighten the darkest mind; can cleanse the vilest heart; can transform this moral waste into a garden of holiness. I believe that God has spoken good things concerning Zion, in China as well as elsewhere, and I trust the day of her redemption draweth nigh. I rejoice, and praise God sincerely, that I am permitted to come to these heathen shores, and even to engage in the work of *preparation* to preach Christ and his gospel. I look forward with joyful anticipation and ardent hope, to the time when I may stand up and point these lost sinners to the Lamb of God, which taketh away the sin of the world.

Call for Help.

And now permit me to add my appeal to those you have already received from Mr. Blodget, for as large a reinforcement as you can send us. At the last meeting of our mission, we discussed the importance and feasibility of occupying one or more stations to the westward of us, as well as Peking and Tung Chau, in case the men can be found. We were perfectly agreed that it ought to be done immediately. Mr. Blodget has, I think, written you so fully of the latter places, that I need not speak particularly of them. The two interior cities which seem to have the strongest claims for immediate occupation, are Pan-ting-fu and Tso Chau. Pan-ting-fu is about west-south-west from Tientsin, a little more than a hundred miles distant. It is about the same distance from Peking, so that if these two places are occupied, they will form, with Tientsin, a triangle, nearly equilateral in shape, and the three points within easy supporting distance of each other. Tso Chau lies between Peking and Pan-ting-fu, is also an important place, a good centre for missionary operations, and should be occupied. These two places are both on the great road from the capital to Shansi and the western provinces. Perhaps it might be more prudent to take possession of Tso Chau first, and follow up this advance movement by the occupation of Pan-ting-fu, though the latter is the larger city and the capital of the province. My own mind has been very deeply impressed, almost ever since my arrival, with the importance of pressing, as rapidly as may be, into the interior. We feel, therefore, that there is *urgent need* of at least four men to occupy the most important points. Many more might be used to great advantage. If anything is done at Pan-ting-fu or Tso Chau, two men ought to be stationed together. We should also very much need a missionary physician,—at least there would be some risk in being so far from medical aid. May God raise up, for you and us, the men we need.

I need not say that my own heart, and the hearts of all connected with the mission, beat warmly in sympathy with our country in its present distracted state. Our prayers continually go up to God, we trust in faith, that he will give us once more a united land and

people, with our national curse and sin abolished.

Madura Mission.—India.

BATTALAGUNDU.

LETTER FROM MR. WASHBURN, JULY 14, 1863.

Labors in the Itineracy.

THIS letter, like one from Mr. Rendall, portions of which were published in December, has reference to labors in that form of systematic, itinerant effort upon which this mission has just entered, and to which the churches, as well as the mission, will look with interest. Mr. Washburn had been spending about three weeks, when he wrote, "in tent life, as an itinerant among heathen villages," in company with Mr. Noyes, of the Cumbum station. The first place at which they encamped, he had visited nearly a year before, with Mr. Scudder. He writes:

Our first encampment was made June 24, at Devithonapetty, a large town midway between Battalagundu and Periaculum. The place possessed this advantage as a camping ground, that it is the locality of the weekly markets of the region. Here the people from surrounding towns, as also from the remote hamlets of the jungle and mountains, to the number of 4,000 or 5,000, assemble in the sandy road, under the wide spreading banyans, offering for sale every thing a Hindoo family, in its simple way of living, requires.

Elevating Influences.

I noticed at the fair, several persons who received tracts from us a year ago, and who now asked for more. The tracts we give to people here will be carried into the jungle or mountains, and read there. They have in them the seeds of a new life, mental and spiritual, and no heathen will be the same after reading them as before. They are among the very many influences which, from western government, western education, western commerce and art, western literature and religion, are all working together to revolutionize the customs and religion,—in short, the whole social fabric of Indian life. Happy will it be for us if we know the day of our opportunity, and can bring to bear upon the people of this district so much of Christian influence as shall make all social and civil changes subsidiary to Christianity.

Preaching Where Christ had not been Named.

After spending five days in visiting villages adjacent to Devithonapetty, we moved south-west, in a series of intersecting encampments, through the length of the station field, always pitching our tent in the vicinity of the larger village of the region, or as the people call it, "the mother village." From such a location we could, by morning and evening rides, reach all the surrounding villages within a circle of six or seven miles in diameter. Throughout our tour, the principle limit to these morning and evening preaching excursions has been the time during which we could procure an audience with the people, viz.: from a little before six to half-past seven or eight o'clock in the morning, before the people went to their work, and again in the evening, as they returned from their fields, and for an hour or two afterwards. In this way we have preached in more than sixty villages, to more than 5,500 people, representing a population of perhaps 25,000. Many of these villages were deep in the jungle, remote from the ordinary preaching of catechists, and the influences at work in the larger towns. In some of them, a white face had never been seen before, and in others, not since the great topographical survey of the country, half a century ago. It was a source of not a little satisfaction for us thus to get the start of the European revenue officials—the most omnipresent of all government functionaries.

Limited Influence of Books and Tracts—Ignorance.

At one of our encampments we sold several books and tracts, for nominal prices; and I think in every one of these sixty villages we left, after preaching, one or more tracts, to declare the gospel of salvation when missionaries and catechists should be far away. Still, we often had occasion to regret that Christian literature exercises only a limited influence upon the people. Doubtless such literature is, or could soon be made, more abundant than any other, so that not a village in the district should be without some clear statement of the way of salvation. But one thing which limits the influence of our tracts and books, is the general inability of the people to read. A thorough canvassing of the villages, large and small, in a given district, has impressed upon me, more than any amount of miscellaneous investigation could have done, the prevailing ignorance of the people. In the large towns, a fair proportion of the higher classes may be able to read to some purpose, but few among the lower classes have more than the merest smattering of an education; and in the hamlets around, hardly any one, of any caste, can read. Perhaps the village head-man may be able to spell out a document, but often, even he cannot do this. Taking the people as a whole, I should say that not more than one person in seventy-five can read an ordinary book with any advantage. Such is the state of things to-day, but such it will not be ten or fifteen years hence; and it behoves us to be beforehand in the movement that is going forward in this district.

Need of the Living Preacher.

But, whatever may be said of the masses, the multitudes whom we can reach [with books] surpass our ability to bestow. Yet, on every side, there is much to show that, as in the days of old, salvation must come by *hearing*. We read, in the light of our late experience, with a new emphasis: "How shall they call on him in whom they have not believed; and how shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?" This, with us, is precisely the question of to-day.

One or two things seem certain. (1.) If all these people are to be reached by the gospel and evangelized, native preachers, and not foreign missionaries, are to be the chief agents in the work. (2.) The change which is coming over the country, with yearly accelerating velocity, accounts of which now reach the remotest rural population, is a product of many influences, of which the preached gospel is but one. As many as are the approaches to the body social and politic, so many are the extra Indian influences already at work, to arouse this sleeping population. Hence it becomes us to seize upon every method of influencing those who, in a few years, are to be *the people* of India.

Government Schools Without the Bible.

When I see a Government excluding the Bible from its schools, and yet educating men in these schools to the Bachelor-of-Arts standard in our colleges at home; when I see the schools watched over by infidel English inspectors, superintended by heathen under-officers, and taught by heathen teachers; and such schools giving all the higher education of this district; it becomes a question of some significance, what kind of a legacy shall we, of this field, leave to our next successors in the mission work?

At the close of his letter, Mr. Washburn alludes to the "variety of aspects" presented by the work at his station. He had been sorely tried by the going back of four families, in one village, to heathenism, "through the misdeeds of a worthless catechist," and from "a desire to return to caste privileges." Yet, on this tour, he says: "I witnessed pleasanter aspects of the work. I saw that

preaching had been faithfully performed in heathen villages, and, in a measure, was bringing forth what we naturally expect as its fruits. On going with the catechists into villages adjoining theirs, I found the substantial men ready to sit down to a candid conversation on religious subjects, not of a controversial kind, but the practical application of the doctrines of the gospel to their lives." Such a disposition he had not generally met, and he rightly regarded it as "an earnest of what we may expect" more extensively. The schools of the station are spoken of as improving. "Several persons have joined the congregations in different villages, and two have been admitted to church fellowship."

CUMBUM.

LETTER FROM MR. NOYES, AUGUST 30, 1863.

A PORTION of this letter has reference to the same tour spoken of by Mr. Washburn. Room can be found for but few extracts.

A Good Work.

From the 24th of June to the 10th of July, in company with Mr. Washburn, I took my turn on the itineracy. Tent life and labor, exclusively among the heathen, we found a pleasant change from the regular routine of station duties. I can think of no position in the missionary field more enviable than that of a purely itinerant missionary, free, as he is, from the secularities of a station, and from the trials, vexations and annoyances of pastoral duties, which are much more wearing than the exposures of the itinerant. This tour, as before hinted, was among the villages of the Periaculum station district. We began in the eastern border, where it joins Battalagundu, and thence went to the south, until we reached the border of the Cumbum station. In five consecutive encampments we endeavored to reach all the villages and hamlets in our course. In all the places visited we did what we could, with the aid of three and sometimes four or five catechists, to make known the gospel to all the people; yet we were painfully conscious that our work was comparatively superficial. Large numbers were unreached, and alas, many of those who heard the truth for a half hour, heard it but for once, perhaps, in a whole life! On the other hand, we were comforted by the thought that much precious seed was scattered, which may have fallen into good ground. From ten o'clock in the morning until four in the afternoon, our tent was open to any who might visit us, and we preached to large numbers on the encampment ground, and conversed with not a few influential persons within the tent. The errand of most of our visitors was to see the strange faces and the strange things, but many came to ask for books.

Brahmins of the Villages.

In one encampment, most of those who wanted books were brahmins, nearly all who could read being of that class. In some places we found brahmins comparatively numerous. In one village of nine hundred houses, three hundred of them belong to brahmins. They live by agriculture, and not by their priestly office. Most of them are very wealthy in lands. They are much more accessible, and open to conviction, than the same class in the cities. In some places we could have given away large quantities of books, but in others, not many could be found able to read. Whenever we found persons apparently eager to obtain books, we tried to sell them at a nominal price, but usually found that either money was scarce, or it was valued more highly than reading matter. Some brought, in exchange for books, butter and eggs, in small quantities, and one brahmin boy agreed to furnish us with milk as long as we remained in the encampment, in exchange for a nice copy of the New Testament, in a bright red cover, which we had shewed him. He came regularly with the milk, morning and evening, for three days, and never without begging for the book. The last morning he was accompanied

by his father, and as we gave him the New Testament, in which we had written his name, and references to several selected passages, he was greatly delighted. I am sure he will keep it more carefully, and read it much oftener, than if it had been given to him gratuitously; and who knows what influence that one Testament may exert? It is probably the only one in the whole of that dark region.

We were generally treated with respect and listened to with patient attention, but in a few cases the people seemed to be suspicious, and impatient to have us depart. In more than one place, I found relatives and acquaintances of Christians who had removed from regions where Christianity has taken root. Such persons always listened with great attention, and seemed intelligent; and I was encouraged to hope that Christian congregations might be gathered among them. What I saw on this tour, in the heathen part of this station, which I had never found time to visit during the years in which it had been a part of my own field, impressed me more than ever with the importance of its being occupied by a resident missionary. Had Mr. Scudder been spared, he would have been able to preach the gospel in all these villages, and to have followed up his labors to some permanent result. But with my hands full of other work, what can I do for these perishing thousands?

Mr. Noyes refers, in this last sentence, to the fact that, since the death of Mr. Scudder, he has, at the request of the mission, resumed a superintending care of the Periaculum station. He did this cheerfully, because he saw no other way; but felt oppressed with the feeling that, with the care of his own station upon his hands, he could not possibly give to this field such attention as it greatly needs; and he closes his letter with a renewed and very earnest appeal for more missionaries.

Mahratta Mission.—India.

AHMEDNUGGUR.

Letter from Mr. Ballantine, August 25, 1863.

The incidents mentioned in this letter,—the hopeful conversion of some young persons, the visit of the Governor of Bombay, the interest which he and other enlightened individuals from England and America, manifest in the work of the mission, and their very liberal donations to it, after seeing for themselves,—are of a character highly gratifying and encouraging.

Cases of Conversion.

Since I wrote you last month, several interesting circumstances have occurred with us. First, a girl, thirteen years of age, and two or three weeks after, a young man of eighteen or twenty, both of high caste, left their relatives, being desirous of embracing Christianity, and took up their residence with some of our Christian converts. Efforts were made by their friends to induce them to return, but without avail. The girl was taken before the magistrate, and declared to him her purpose to become a Christian. He decided, that in consequence of her tender years, she must be given up to her mother; but she returned here again, two days after, and no further effort was made to recover her. She is now in the girls' school, learning very rapidly, and wears a countenance indicative of the greatest happiness. The circumstances under which she received her first impressions of Christian truth, are such as to cheer and encourage us greatly; but I will defer giving a fuller account of these two persons until they are received to the church, which will probably be in a few weeks.

Visit of the Governor and Others.

During the first week in this month, the Governor of Bombay, Sir Bartle Frere, visited Ahmednuggur. On the morning after his arrival he let us know

that he would be glad to see any of the missionaries who might desire to call upon him, and mentioned the time when he would be ready. Three of our number at once called, and he made many inquiries about our labors, converts, schools, &c. In all the conversation he manifested his interest in mission work, and in the progress of true knowledge. The next day he visited our schools, which were assembled in the large chapel, and examined, in some of their studies, in his presence. Several of his suite,—gentlemen high in the civil and military service,—accompanied him, and all appeared much interested, though some of them were not very familiar with the Mahratta language. The Governor remarked to us, that he was very much pleased with the religious instruction given in the schools, and was particularly struck with the thoroughness of that instruction. He was also much gratified with the singing of the children, who have learned many English and native tunes, (at the close they sang, "God save the Queen," in Mahratta, all rising,) and stated that, in his opinion, missions in this country had not paid sufficient attention to singing. He was glad to find that we were making so much of this means of impressing the truth upon the minds of the natives. At the request of one of the secretaries to Government, who was unable to accompany the Governor on Friday, the schools were assembled again on Saturday, at the same place, when several ladies and gentlemen were present, and expressed great interest in the examination.

Generous Donations.

One of the gentlemen present on Friday, afterwards sent us a donation of 200 rupees for the mission schools. (A few months ago the Governor sent our brethren in Satara, 200 rupees, in the name of Lady Frere.) The next week I received a letter from a young gentleman in the medical service in this country, (formerly stationed here, but now six or seven hundred miles distant,) saying that he had deposited 1,000 rupees, in one of the Bombay banks, for our mission, to form the nucleus of a fund for the benefit of the catechists' school at Ahmednuggur,—the yearly interest being available for the expenses of the school.

During the same week we had a visit from our good friend, W. F. Stearns, Esq., an American merchant in Bombay. Providence has greatly prospered him in his business, and he was desirous of making the mission a donation. Before he carried his purpose into execution, however, he wished to see our missionary operations for himself; as some persons had been whispering in his ear that our policy was a bad one, that we had made a great mistake, &c. He came and saw the schools, and was much delighted with the appearance of the scholars. Particular inquiries were made by him, as to our system of labor, theological class, plans of education for the future, &c., &c., and after looking at our estimates for the expenditure of next year, he asked what amount we could probably expend to advantage beyond the sum we had asked for. I made a rough calculation, and told him that, apart from larger buildings, which were much needed for the schools in Ahmednuggur, we could probably expend 4,000 rupees, and still be within the limits of the demand. He looked over the figures, and having raised the sums put down for additional chapels, school-houses and teachers, he stated his intention to give the mission 5,000 rupees ($2,500) this year.

We are thankful that God has put it into the hearts of his servants thus to aid us in our work, and we feel that he thus signifies his approbation of our labors.

Another letter from Mr. Ballantine, of later date, says: "A few days since, I received a letter from the private secretary, enclosing one hundred rupees as a donation from the Governor to our mission schools, with strong

expressions of the interest he felt in our work. I also received fifty rupees from the private secretary himself, for the same object."

KHOKAR.

Letter from Mr. Bruce, September 15, 1863.

Mr. Bruce has recently joined the mission, and his letter exhibits something of the impressions and feelings of one fresh from a Christian land, looking for the first time upon the people, the newly gathered churches, and the field for Christian effort in Western India.

The Native Christians.

It is now more than six months since we first arrived in Bombay, and within that time, we have seen much to fill our hearts with joy, as well as much, in the degraded condition of the people, to call forth our deepest sympathy. It has been my privilege to meet the Christians at Bombay, and at all the stations of the Ahmednuggur branch, and I have rejoiced to see such evidence of the divine blessing upon the labors of the missionaries. The cordial welcome which we have received from them all, shows their appreciation of the efforts made for their welfare. I have often taken them by the hand, and received the assurance that they had long prayed for our safe arrival; and this has been followed, generally, by some expression of gratitude that God had heard their prayers. It is pleasant to labor for those who appreciate our services, and our hearts have been often raised in thanksgiving, that we were permitted to come to this dark land, to make known the glad tidings of the gospel.

Most of the time, since our arrival, has been spent in Ahmednuggur, where we have been engaged in the study of the language. We have, therefore, seen the best fruits of missionary labor, in the two large churches gathered there. The Christians generally seem to be earnest in their efforts to serve the Lord, —the Sabbath congregations are large, the prayer meetings are well attended,—and I doubt not they are faithful in their more private duties. I was pleased to see one aged man, who had no place for private devotion at home, come daily to the chapel, that he might there hold communion with Him who seeth in secret.

Growing Influence of the Gospel.

About six weeks ago we left Ahmednuggur for the northern field, in company with Mr. and Mrs. Barker. We spent the first Sabbath in August at Pimplus, the most northern station of the mission. Five persons were examined for admission to the church at that time. Four were received and one was deferred for longer trial. One of those received—Gowajee, from Raunde, thirteen miles away—has suffered the severest opposition from enemies of the truth, but through it all has manifested a steadfast purpose to lead a Christian life.

There is abundant evidence that the gospel is working powerfully, and slowly overcoming the strong prejudices which it has to encounter. Yet, among a people who think they cannot do any thing, or believe any thing, except what their fathers, for thousands of years before them, have done, and believed, and been, we cannot hope for any great turning unto the Lord, until a long contact with gospel influences shall have liberalized their minds, and thoroughly convinced them of the absurdity of their heathen superstitions. No expression is more common among them than this: "As our fathers have done, so must we do."

Facilities for Labor—Calls.

We have every facility for laboring here. We can preach the gospel without let or hindrance; can mingle freely with the people, and, in conversation, impress upon them the necessity of accepting the offers of a free salvation through Christ; can establish schools in which Christian truth is the prominent subject

taught, whenever we can find suitable teachers, and the means for their support. The field is truly white and ready for the harvest; but while we are permitted to labor, we are not allowed to gather in the harvest without much earnest prayer. We need the prayers of Christians at home. We long for the blessing which these prayers will bring; and I would especially ask for prayer in behalf of the native Christians here. Their trials, from the opposition of friends, are very great.

We long for the time when we shall be able to speak the language freely, that we may tell them of Christ. At present, we can only impart a little instruction in the schools, some of which have been placed under our care. It is difficult to wait with patience during the slow process of acquiring the language, when souls are perishing.

The call frequently comes to us from "the regions beyond," to send the gospel to them. A few days ago, a man from the Nizam's territories, far beyond the present limits of our mission field, said to Mr. Barker: "Why don't you come over and preach to us? Do you not suppose that we want to hear the gospel, as well as these people?" We know that they need to hear it more than they can tell, but until more men come from America, we must say to them that we cannot go. The labor required nearer home is sufficient to tax all the powers of the missionary. The Khokar district, from which I now write, and which is under the care of one missionary, contains more than seventy villages, extending from eight to fifteen miles in either direction. In twenty-one of these villages there are native converts, and in many more there are persons inquiring after the truth, all of whom need constant care from the missionary. We can, therefore, only remember those at a distance, at the mercy-seat, and repeat their question to young Christians in America,—"Why don't you come over and preach to us?"

Nestorian Mission.—Persia.

Letter from Mr. Cochran, August 3, 1863.

Mr. Cochran remarks briefly, in this letter, upon several topics connected with the condition and prospects of the Nestorian people and the work of the mission.

French Lazarists—Civil Affairs.

The malicious plottings of the French Lazarists, which have been reported to you, have as yet failed to keep our helpers out of the villages of Salmas,—excepting Khosrawa, where they reside, and where we do not greatly desire to reside, or commence labors under present auspices. They have also failed to annoy us, or curtail our work in Oroomiah, or to array the Government agent or the authorities against us; still, one apple of Sodom appears, in the presentation of a royal order for the occupancy of the long-contested Ardeshai church, which they have caused to be enforced by means of bribes. To-day, Nestorians of all classes assemble, several hundreds in number, to remonstrate to the authorities here, and to unite in sending a suitable remonstrance to the capital. There is considerable hope that the authorities will restore the church, as the people have strong papers obtained seventeen years ago; and those obtained here and at Tabreez, two years ago, unequivocally decide the point that the church belongs to Nestorians and not to papists.

The Nestorian agent proves, so far, to be a candid and upright man, for a Persian. He is friendly, and we have reason to believe that he reports favorably of us to his superiors.

Poverty of the People — Religious Interests.

The continued high prices, low wages, little work, and much oppression, as well as general want of confidence, greatly dishearten our people, seriously hinder

the gospel, and render our work a slow, and, for the present, not very productive one. Still, persevering toil and patient waiting are rewarded here, as they are among the granite bowlders of New Hampshire.

Our congregations average more than in previous years, and more candidates for admission to our fellowship have offered themselves than last year. I have assisted our helpers in administering the Lord's supper in seven villages, since the first of May, in nearly all of which one or more new members were received. In Seir, including members of the seminary, and in Barandooz, about twenty have been admitted since the beginning of the year; and there are at least as many more candidates, who have given their names. I know not how many have been admitted in the other divisions of the plain.

Benevolence—Lawlessness of Koords.

I trust our older villages will not lose sight of the duty and importance of systematically contributing, both for the aid of their schools and to support preaching among themselves. It seems to me the legitimate way to enlarge our borders, and open new villages on the plain of Oroomiah, is to draw upon such contributions, or their equivalent, for the support of efforts. True, the people are poor; but the poor, the world over, are liberal when the heart and confidence are won.

For a month or more, all the border villages have been kept in constant trepidation, by the robberies and murders of the border Koords. Property to the amount of thousands, and many lives, have been sacrificed to their lawlessness. But the greatness of the evil has probably worked a temporary cure. An army of two thousand has been sent to the border, with orders to arrest all the chiefs, and kill all who may be caught in robbing. The two principal chiefs are in chains in the city, and others will probably soon find a place by their side.

Mission to Eastern Turkey.

ERZROOM.

Letters from Mr. Pollard, August 5 and 7, 1863.

Tour of Helpers into Russia.

In these communications, Mr. Pollard gives account of a recent tour by two mission helpers, on which they were absent seven weeks, visiting, among other places, Kars, Alexandropol, Tiflis, Echmiadzin, and Erivan, and finding evidence that more or less knowledge of the truth is spreading far abroad, by means of books, and of individuals who, from time to time, come in contact with missionaries, their helpers, or members of the churches they have gathered.

At Kars, a city of about 10,000 inhabitants, something more than 100 miles north-east of Erzroom, they found no Protestants, but some things which encourage the hope that the labors of a helper in the city might not be in vain. Passing into Russia, they went to Alexandropol, 33 miles beyond Kars, where they found friends, and learned that there were in the place, nineteen open Protestants, and twenty or twenty-five other persons who are said to be such secretly, fearing persecution; from which an enlightened priest, and others, had suffered much. "The brethren there are now in great affliction," Mr. Pollard writes, "and send to us to come over and help them; and to pray for them, that, if possible, they may enjoy religious freedom." They are so closely watched that two of them cannot converse together about their worldly business, without exciting the suspicion of their enemies. At the village of Rakhvalley, also, about six miles from Alexandropol, they found "not less than twenty-one enlightened men, to say nothing of their families," who long for religious liberty, and would rejoice to have a helper sent to them, if they could enjoy it.

Tiflis—German Lutherans.

After four days of travel, [from Alexandropol,] the helpers reached Tiflis on Saturday, July 4, where they remained until the next Thursday. On the Sabbath, they visited the Lutheran church, attended by the German colonists, who are quite numerous and occupy a distinct quarter of the city. They were much surprised to find a regular Euro-

pean church, with its bell and spire, its pulpit and gallery, and to hear the singing of the choir accompanied by instrumental music. There was an audience of about forty, (mostly females,) all of whom, by their dress, manners, &c., appeared to be Europeans. They were surprised also at the fine appearance of the houses, not only of the Germans, but of the city generally. It appeared to them much as they imagine a European city to be.

Enlightened Armenians—Book-store.

One of the helpers found a few persons at Tiflis whom he had known at different missionary stations in Turkey, and Mr. Pollard writes:

Besides these, he was informed that there are some fifty individuals, who are persuaded of the truth but dare not confess it, especially since a violent persecution commenced, about a year ago. Then several persons were beaten, and some merely because they were suspected of being Protestants.

While at Tiflis, the helpers visited a book-store, kept by an Armenian, Avidis, whose brother Hampartsoom is the owner of the printing-house, where books in Russian, Armenian, French, &c., are published. The book-store they found to be a room of about fifteen by twenty feet, and filled, on three sides, with books in various languages. They were greatly surprised at the size of the shop, so different from the small Turkish shops, and at the thousands of volumes, which they beheld; for there is not probably to be found in Turkey, this side of Constantinople, so extensive a book-depot. They were also surprised to find there quite a number of different Protestant books for sale, and were informed that the Armenian Catholicos, from Echmiadzin, who had recently visited Tiflis, desired Avidis not to sell Protestant books. He replied: "I have bought these books with my own money and must sell them. If you do not wish me to sell them to others, do you pay the money, and you shall have them all."

Echmiadzin.

From Tiflis, the brethren returned to Alexandropol, where, and in neighboring villges, they again spent four days, and then left sooner than they would otherwise have done, having learned that the Armenians were plotting to seize them. They went next to Echmiadzin, forty-five miles south-east.

On reaching Echmiadzin, they visited the shop of a gunsmith, named Muggerdich, of whom they had heard from the brethren at Alexandropol, and found him, as he had been represented, quite an enlightened man, and very friendly. Another person of the same character, named Vartavan, came in, and learning who our helpers were, invited them to his house, where they spent the night. The news of their arrival was soon spread among those who were friendly, and in the evening about twenty persons assembled, with whom they held an interesting meeting, reading and explaining the Scriptures, and engaging in prayer. They *feared to sing*, lest they might draw the attention of enemies and excite persecution. The brethren were informed, that there are at that place, twenty-two men, most of them heads of families, who are persuaded of the truth. A list of these individuals was given them, and a copy is now before me. We were the more surprised that enlightened individuals, or any encouragement should be found there, since that place is the residence of the Catholicos, Matteos, the head of the whole Armenian nation, formerly the Patriarch at Constantinople, who so persecuted the Protestants. There are several monasteries, a little out of the town, containing many bishops and vartabeds, of whom four are said to be quite enlightened and friendly. Before the arrival of our brethren, a number of enlightened persons were called before the Catholicos, and would doubtless have been punished, had not these four vartabeds interceded for them. It is at this

place that the pretended miracle of boiling the holy oil without fire takes place, once every seven years. This oil is esteemed as very sacred, and is sent to all the Armenian churches, both of Turkey and other countries, and sold at an enormous price. The helpers were informed that this miracle would take place this year on the Sabbath, August 30. But the men who have become acquainted with the truth, have no faith in these pretended wonders. They desired the colporters to remain with and guide them; and said, 'We should strongly urge this, but we have no religious freedom.'

As the helpers did not consider it safe, either for themselves or for their friends, to remain at that place, they left the next day after their arrival, and went to Erivan, "quite a large Russian city," in which, however, they found no signs of interest in the truth.

Micronesia Mission.

ASCENSION ISLAND.

Letters from Mr. Sturges, August, 1862, to June, 1863.

The Morning Star reached Honolulu, on her return from Micronesia, September 12. Letters have been received from Mr. Sturges, together with extracts from his journal, of various dates, from August 28, 1862, to June 23, 1863. In the earlier letters he speaks of being still in Western Micronesia,—though it had been supposed to be desirable that he should leave a station so remote and isolated,—and of his strong desire, before leaving, to get the church into a better condition for standing alone. He was (November, 1862) instructing Narcissus, one of the native Christians, in English, and thought he gave promise of being useful if left alone; but it seemed better for him to go to some other island, as he strongly desired to do, rather than remain, "a native, with a native wife," among those with whom he had lived, and who were "quite too proud to accept him as their teacher." The congregations at that date were not as large as they had been. One of the church members had "fallen into sin, and done no little injury." The people, also, had heard that the missionary might leave, and this acted as a check upon the reformation.

In February, 1863, the church had been obliged to suspend two members, but were expecting soon to receive two others. None but the specially interested then attended the meetings. The little church at Shalong Point,—the station formerly occupied by Dr. Gulick,—was scattered, and the mission house was fast going to ruin. Mr. Sturges designed trying to get the members to his own station at the next communion season, but remarked,—"The Christians cannot well leave their houses. Thieves are always near to help themselves, and some must stay at home to watch." In March, he was busy printing, on his hand press, the Gospel by Mark. The readers were much interested in John, printed at the Sandwich Islands, and would be glad of new books. Some seemed to understand what they read.

On the 13th of April he wrote in his journal: "Our meeting preparatory to the Lord's supper was on Saturday. It was well attended, and all seemed interested. In the evening, the members of the Shalong church came; so that we had, as previously arranged, a union of churches. It was very pleasing to witness the love manifested by these brethren. No one could see the offers of food and hospitality among them, without exclaiming, 'Behold, how these Christians love one another.' We had our usual exercises on the forenoon of the Sabbath, and in the afternoon, the members of the little church took their seats at one end of our hall, and the spectators at the other. The candidates for admission, [a man and his wife,] were seated by themselves; the usual questions were asked; the rite of baptism was administered; the church rose and took to their number the new brother and sister, and all agreed to walk together in love. Seventeen of these once heathens, then united in celebrating the love of their dying Master! We all felt it good to be there. Our concert of prayer to-day was well attended. A little over two dollars in money, was given, and some cocoanut oil. Then came the partings. Our friends from Shalong made ready to leave; we sang the new hymn,

> 'I'm a pilgrim, and I'm a stranger;
> I can tarry, I can tarry but a night;'

two prayers were offered, and the meetings closed."

April 20, he wrote again: "We hope there is an increasing attention to the truth. Several are expecting to join the church two months hence. I am getting along slowly in printing Mark. Our readers are much interested in new books."

Early in June he was delighted by the unexpected arrival of the Morning Star, with good news from America, and the intelligence that he was to remain still at Ponape, and might look for a helper in his work.

Missionary Efforts by Native Christians.

On the 12th of June he wrote:

There is little of special interest in religious things, though we think truth is progressing. Our Christian party show a growing desire for knowledge, and we are much interested in their readiness to perform missionary work in distant parts of the Island. A female of our church went to reside, for a time, on the other side of the mountains. Being one of our best readers, she began to teach the people; and soon many were so far interested as to remember the Sabbath. Then others of the church visited them, going over so as to spend the Lord's day there. All the little neighborhoods of that region became interested, and regularly met for worship. Last Sabbath, while the people were at their worship, three chiefs of the tribe came upon them, threw three of their number out of the house and stoned them, so that it is thought one will die. It is hard to tell what effect this will have upon the work there, but so far as I can yet learn, it seems likely to make them more desirous to be taught. I have never visited that region, but expect to do so soon. The distance is about twenty miles, and it is very hard traveling over the mountains.

Our meeting-house is covered but not floored. We shall now make an effort to put it in order for occupancy. None but the Christian party have been interested in this enterprise. I have some hope that I may enlist a few of the chiefs. If they help us, we shall make light work of finishing the house; if not, it will be a heavy job.

I send to the treasury eighteen dollars, the amount of the contributions of our church at the monthly concert, during the last eleven months.

A Native Laborer for McAskill Island.

On the 21st of June he wrote again:

You will be pleased to hear that McAskill is to be occupied, and that this Island, which you thought to abandon two years ago, is ready to send out a foreign missionary. Our little Kiti church meet to-day, to set apart one of themselves as *their* missionary to go to the "regions beyond." We are gratified to see the interest our people take in this enterprise, and we trust the Lord is preparing a people here to do much in spreading his light. Our Christians take turns in going to the "stations over the mountains," and the work there continues. Quite a number of the people belonging there are with us now, and seem among the most anxious to learn.

Evening. Well, our little church has become a foreign missionary society. Our meeting to-day, for setting apart the candidate, went off well, and to-morrow morning we are to meet on the Morning Star, and bid our brother farewell. We shall hope to have good intelligence from him. His wife and two children remain here till the return of the vessel, next winter, when they expect to join him in his work. His wife is a very remarkable woman, just the one to do good. Capt. Gelett offered to take this man to his field. We have made provision for his support this year, and if he does well, must make some more definite arrangement for working that "out-station." What shall we do?

From other letters it appears that the people of McAskill Island were found so barbarous and so much opposed, that it was not thought prudent to place this native missionary, Narcissus, there. He was left at Kusaie, to remain until the return of the Morning Star on her next trip to Micronesia.

Anticipations.

Mr. Sturges refers again, at the close of his letter, to the gratifying intelligence received by the Morning Star from America, respecting the financial prospects of the American Board, its harmonious meeting at Springfield, and the progress of the Govern-

ment in the struggle against rebellion, and then says:

A few more battles,—a little more sacred blood and treasure spent,—and all over this earth there will not be "a sight or sound to disturb the delightful deliberations" of God's people! Blessed hope! Who would not live in such times as these? And who would not cheerfully give his all to help bring out the speedy results of present commotions? I was never half so proud to be an *American*, and never half so glad to be a *missionary*. My *country* and my *work* never looked half so grand or hopeful. Let the church of Christ arise. "The year of Jubilee is come!" "Slavery is no more!"

Departure and Return.

Rev. J. E. Chandler and wife, of the Madura mission, sailed from Boston, with four children, November 20, in the ship Osborne Howes, Capt. Bray, for Madras. After being out a few days, the vessel was so injured in a storm as to render it necessary to put back for repairs. The company reached Boston, safely, December 5, and expect to sail again very soon.

Deaths.

In Gawar, Persia, August 11, an infant child of Mr. and Mrs. Shedd, of the Nestorian mission. Also, August 21, George, son of Mr. and Mrs. Labaree, of the same mission, aged about seven months.

At Arabkir, Turkey, Sept. 17, 1863, Caroline, daughter of Rev. Sanford and Mrs. R. A. Richardson, of the Eastern Turkey mission, aged six years, within one week.

At Bitlis, Turkey, October 9, 1863, Mary Elizabeth, daughter of Rev. George C. and Mrs. Algina M. Knapp, of the Eastern Turkey mission, aged two years and eight months.

DONATIONS.

RECEIVED IN NOVEMBER.

MAINE.

Kennebec co. Conf. of chs.
Augusta, South cong. ch. and so. 305 30
Monmouth, do. 6 25—311 55
Lincoln co. Aux. So.
Waldoboro', Cong. ch. and so, coll. 10,40; la. asso. 17,60; S. Morse, 10; H. H. Lovell, 10; R. C. Webb, 2; George Allen, 5; 55 00
York Conf. of chs. Rev. G. W. Cressey, Tr.
Buxton, Cong. ch. and so. 10 61
377 16
Harmony, A friend, 2 00
Norridgewock, Cong. ch. and so. 50 00—52 00
429 16

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Fitzwilliam, Dexter Whittemore, wh. cons. Frances M. Whittemore an H. M., 100 00
Keene, Elizabeth F. Barstow, 30 00—130 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.
Manchester, Chester B. Southworth, to cons. himself an H. M. 80 00
Milford, Cong. ch. and so. bal. 8 50
New Ipswich, Cong. ch. m. c. 19 00—107 50
Merrimack co. Aux. So. G. Hutchins, Tr.
Epsom, Rev. A. B. Peffers, 5 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Brentwood, Cong. ch. and so. 34 00
Exeter, 1st and 2d cong. chs. m. c. 20,18; Mrs. N. F. Carter, 3; 23 18—57 18
Strafford Conf. of chs. E. J. Lane, Tr.
Barrington, Rev. Charles Willey, 25 00
Great Falls, 1st cong. ch. and so. 34 30—59 30
Sullivan co. Aux. So. N. W. Goddard, Tr.
Plainfield, Rev. Jacob Scales and others, 12 10
371 08
Legacies.—Windham, Ira Weston, by Geo. W. Weston, Ex'r, 50; less interest and tax, 2,50; 47 50
418 58

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. and so. m. c. 16 13
Franklin co. Aux. So. C. B. Swift, Tr.
Georgia, Cong. ch. and so. 12 75
Sheldon, Cong. ch. and so. of wh. fr. S. W. Hulbert, 10; Mrs. Fanny Wead, 10; 51 65—64 40
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Brookfield, Second ch. and so. 14 00
Chelsea, Cong. ch. m. c. 4 00
Wells River, do. 14 00—32 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Cong. ch. m. c. 9 00
Morgan, Cong. ch. and so. 2 35
North Craftsbury, Fem. miss. so. 26 00
West Charleston, Mrs. L. Barnard 1; Holland ch. and so. 5; 6 00—43 35
155 88
Dorset, Cong. ch. and so. to cons. Rev. Quincy Blakely an H. M. 65 50
North Pownal, Cong. ch. and so. 15 00—80 50
236 38

MASSACHUSETTS.

Berkshire co. Aux. So. James Sedgwick, Tr.
Hinsdale, Coll. 35,25; m. c. 74,16; 109 41
Lenox, Cong. ch. and so. 38 55
New Marlboro', Cong. ch. and so. m. c. 25 00
Williamstown, Rev. A. L. Perry, 3 00—175 96
Boston, (of wh. from a lady friend, 35; W. D. Jones, by L. P. Rowland, 3; a friend, 100;) 438 07
Brookfield Asso. W. Hyde, Tr.
Brookfield, Cong. ch. and so. 86 50
Hardwick, Cong. ch. and so. to cons. Philemon Chandler an H. M. 132 02
New Braintree, Cong. ch. and so. 105 15
Ware, A friend, 10; East ch. bal. 5; 15 00
338 67
Ded. for printing, 50 00—288 67

Essex co.
Lawrence, A friend, 10 00
Lynn, 1st cong. ch. m. c. 15,32; Centre ch. and so. 37,18; 52 50
Wenham, Cong. ch. m. c. 1 11—63 61
Essex co. North Aux. So. J. Caldwell, Tr.
Groveland, Cong. ch. and so. 13 70
Newbury, First ch. 31; 2d par. coll. 23,70; m. c. 22,82; 77 52
Newburyport. Whitefield ch. and so. wh. with prev. dona cons. GEORGE F. H. BROWN an H. M. 50 00
Rowley, Cong. ch. and so. 58 00—199 22
Essex co. South Aux. So. C. M. Richardson, Tr.
Lynnfield Centre, Evan. cong. ch. 7 20
Middleton, Cong. ch. and so. 20 00—27 20
Franklin co. Aux. So. L. Merriam, Tr.
Whately, Cong. ch. and so. to cons. LYDIA ALLIS an H. M. 100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Cong. ch m. c. 14 00
Enfield, Leonard Woods, 200; to cons. ANNA WOODS PARISH and RUFUS WOODS GILLETT H. M.; Rufus B. Woods, 100; to cons. RUFUS W. SHELDON an H. M. 300 00
Williamsburg, Ebenezer Phillips, to cons. Mrs. LYDIA B. PHILLIPS an H. M. 100 00—414 00
Middlesex co.
Concord, Mrs. Samuel Hoar, 10 00
East Cambridge, Evan. cong. ch. m. c. 20 23
Natick, 1st ch. and so. m. c. wh. with prev. dona. cons. WILLARD A. WIGHT an H. M. 17 53—47 76
Middlesex Union.
Boxboro', Evan. cong. ch. 10 00
Fitchburg, Calv. cong. ch. and so. coll. 339,63; m. c. 60; wh. with prev. dona cons. JOHN LOWE, RODNEY WALLACE, ALVIN M. SAWYER, CALVIN WALLACE, Mrs. ABRAM S. DOLE, Mrs. THOMAS BOUTELLE and ABEL L. THURSTON; and by Edward Smith, to cons. Mrs. EDWARD SMITH, Mrs. SAMUEL D. SHELDON, SAMUEL D. SHELDON, and CHARLES W. CARTER, H. M. A few friends, 505; incorrectly acknowledged in April Herald, as from Worc. Co Central Asso. 399 63
Groton, Union ortho. ch. m. c. 29 95
Lancaster, Evan. society, 56 00
Lowell, Two friends, 5,50; S. A. S. 5; 10 50
Lunenburg, Evan cong. ch. and so. 22 75—528 83
Norfolk co.
Dedham, 1st ch. and so. to cons. Mrs. FRANCES S. EDWARDS, CALVIN GUILD and MARTIN DRAPER, H. M. 324 00
Dorchester, A. W. and L. C. Clapp, 2 00
Medfield. 2d cong. ch. and so. 15 00
Milton, Cong. ch. and so. 80 45
Roxbury, Vine st. ch. and so. m. c. 28,12; Eliot ch. and so. 15; m. c. 8,85; a lady, 50c.; 52 47
Sharon, Cong. ch. and so. 46 52
West Roxbury, So. evan. cong. ch. and so. m. c. 39,90; J. H. G. 1; S. B. 1; 41 90—552 34
Palestine Miss. So. E. Alden, Tr.
Cohasset, David S. Sutton, 10 00
Taunton and vic.
Berkley, 1st ch. and so. 11; fem. cent so. 17,85; 28 85
Norton, Trin. cong. ch. and so 16 39—45 24
Worcester co. North, C. Sanderson, Tr.
Ashburnham, 1st cong. ch. and so. 60 45
Athol, Cong. ch. and so. 90 17
Gardner, do. 5 00
Hubbardston, do. 22 00
Petersham, do. 9 00
Phillipston, do. 109 30
Royalston, 1st cong. ch. and so. 140 75
Templeton, Cong. ch. and so. gent. 39,70; la. 73,88; m. c. 24,91; (of which from Mary Hawkes, deceased, aged 5 years, 31c.) 138 49
Westminster, Cong. ch. and so. 24 25
599 41
Less due the Treasurer on last year's account, 4 40—595 01
Worcester, co. Central Asso., E. H. Sanford, Tr.
Auburn, Cong. ch. and so. gent. 34,25; la. 2-,32; m. c. 22.07; 81 64
Holden, Gent. 21,05; la. 28,99; m. c. 17,42; 67 46
Leicester. Gent. 162; la. 120,25; m. c. 29,21; 100 of wh. to cons. MARSHALL S. MEAD an H. M. 311 46
Oxford, A deceased widow, 25 00
Paxton, La. 18,05; gent. and m. c. 31,95; 50 00
Sterling, Cong. ch. and so. 40 56
West Boylston, Gent. 40,34; la. 29; 69 34
Worcester, South ch. gent 216,75; la. 131,35; Union ch. la. and gent. 235,53; m. c. 117,11; Centr. ch. gent 453,85; la 321,03; m. c. 35,54; a friend, 3; Union ch. and so. 156,07; acknowledged in total amount from Worcester in July Herald, 1,514 16-2,169 62
Worcester co. South, W. C. Capron, Tr.
Webster, Worc. So. Conf coll. 25 28
5,680 81
Chelsea, Broadway ch. and so. 30; Winnisimmet ch. m. c. 25,74; 55 74
Fort Warren, Mrs. M. C. Dimmick, 2 50—58 24
5,739 05
Legacies.—Boston, G. S. Low, by John Field, and John G. Cary, ex'rs, 4,000; less tax, 200; 3,800 00
9,539 05

CONNECTICUT

Fairfield co. East, Aux. So.
Danbury, A friend, 5 00
Newtown, Cong. ch. and so. 31 00—36 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Bridgeport, 1st cong. ch. and so. miss. and benev. so. 113 94
Green Farms, Cong. ch. coll. and m c. 190 54
North Greenwich, Cong. ch. and so. 73,60; la. for. miss. so. 57; wh. cons. Rev. L. S. POTWIN an H. M. 130 60
Norwalk, 1st cong. ch. and so. 143 05
Weston, Cong. ch. and so. 25 00—603 13
Hartford co. Aux. So. A. G. Hammond, Agent.
Farmington, Mrs. R. Lewis Hills, 20 00
Hartford co. South, Aux. So. H. S. Ward, Tr.
Southington, Cong. ch and so. to cons. Rev. JOSEPH H. TWITCHELL an H. M. 282 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Kent, Cong. ch. and so. 43 00
Plymouth Hollow, Cong. ch. and so. to cons. J. B. WOODWARD an H. M. 151 00
South Cornwall, Cong. ch. and so. 2 50
Terryville, do. 74 25
Torringford, do. 11 80
Washington, do. 4 70
Watertown, Cong. ch. and so. (of wh. from John DeForest to cons. Rev. SAMUEL M. FREELAND an H. M. 50;) 225 75
Winsted, 1st cong. ch. and so. 81 51
Woodbury, South cong. ch. and so. 140 00—737 51
Middlesex Asso. J. Marvin, Tr.
Deep River, Cong. ch. and so. gent. and la. asso. 53,02; m. c. 67,84; to cons. CHARLES W. POST, an H. M. 100 86
Westbrook, Cong. ch. coll. 37,08; m. c 17,14; 54 22—155 08
New Haven City, Aux. So. F. T. Jarman, Agent.
Davenport ch m. c 5,56; Yale coll. ch. m. c. 8.20; North ch. m. c. 10; coll. 103; United m. c. 15,91; Centre ch. 658; 800 67

New Haven co. East, F. T. Jarman, Agent.
Cheshire, Cong. ch. and so. to cons. HENRY GAYLORD an H. M. 105 30
Madison, La. cent so. 30 95
Meriden, 1st cong. ch. and so. 161 77
Wallingford, Cong. ch. and so. 80 35—378 37
New Haven co. West Conso. W. Atwater, Tr.
Derby, 1st cong. ch. and so. 71 80
Milford, 1st cong. ch. and so. 190; Plymouth cong. ch. 80,50; 270 50
Naugatuck, 1st cong. ch. and so. 55 70
New Haven, 3d cong. ch. and so. 204 00
Waterbury, 1st cong. ch. and so. coll. 282; m. c. 18; 2d cong. ch. and so. 120,83; 420 83-1,022 83
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
Hamburg, Cong. ch. and so. coll. 21,55; m. c. 31,03; 52 58
Lebanon, Exeter ch. and so. 11 50
New London, 2d cong. ch. and so. 365 50—429 58
Tolland co. Aux. So. E. B. Preston, Tr.
Andover, Rev. Alpha Miller, 10; Mrs. F. S. M. Reed, 5; 15 00
Columbia, Cong. ch. and so. la. 34,51; gent. 22,75; 57 26—72 26
Windham co. Aux. So. G. Danielson, Tr.
Voluntown and Sterling, Cong. ch. and so. 25 00
Willimantic, Cong. ch. coll. 45,25; m. c. 24,84; 70 09—95 09
4,632 77
A friend. 100 00
4,732 77
Legacies.—Litchfield, Mary Pierce, by G. F. Davis, ex'r, 1,000; less tax, 50; 950 00
5,682 77

RHODE ISLAND.

Providence, A friend, 5; Central cong. ch. and so. to cons. JONATHAN G. PARKHURST an H. M. 100; 105 00

NEW YORK.

Buffalo and vic. H. Stillman, Agent.
Aurora, Henry Wells, 20 00
Batavia, Mrs. H. Tracy, 4 00—24 00
Geneva and vic. W. H. Smith, Agent.
Geneva, Pres. ch 109,37; less for exchange, 1,01; 108 36
Naples, Pres. ch. m. c. 4 00
Penn Yan, Pres. ch. 106 00—218 36
Greene co. Aux. So. J. Doane, Agent.
Durham, Pres ch. m. c. 25; Yo. la. cent so. 20; 45 00
Windham Centre, Yo. People's Benev. So. 15 00—60 00
Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Bergen, Cong. ch. and so. 20 66
Clarkson, do. 27 16
Holley, Pres. ch. 31; a friend, 1; 32 00
Mendon, Pres. ch. 14 55
Rochester, 1st pres. ch. 235 84
Victor, Pres. ch. bal. 2 00—332 21
Spencerport, Cong. ch. m. c. 11; incorrectly acknowledged in December Herald as from Spruceport.
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. from George G. Williams, 44,10; James M Mills to build a school-house in Erzroom, 100; J. B. Hutchinson, 150; R. R. Graves, 50; E. A. Graves, 50; G. G. Spencer. 50: Charles Gould, 25; W. L. King, 250; R. W. Ropes, 50; Mrs. Willard Parker, 50; Mrs. Packard and Mrs J. C. Holden, for support of Sara, in Oroomiah, 20;) 1,314 00
Oneida co. Aux. So. J. E. Warner, Tr.
Utica, "W dividends," to cons. EDWARD S. WILLIAMS an H. M. 147 80
St. Lawrence co. Aux. So. C. T. Hulburd, Tr
Stockholm, Cong. ch. m. c. 12 00
2,108 37

Amity, Pres. ch. 24 00
Angelica, Vial Thomas, 10 00
Berkshire, Fayette Bessac, 4; Caroline Moore, 1; 5 00
Binghamton, T. 2 00
Candor, Cong. ch. 20 00
Cape Vincent, Pres. ch. 14 00
Chestertown, do. 3 34
Colchester, do. 22 50
Crown Point, A. Penfield, 15 00
Delhi Village, Pres. ch. m. c. 7 50
East Bloomfield, Cong. ch. and so. 30 00
Elba, A friend, 50 00
Fort Columbus, G. Loomis, 4 00
Guilford, 1st cong. ch. and so. 16 48
Guilford Centre, 1st cong. ch. and so. 69,90; incorrectly acknowledged in November Herald, as fr. Vermont.
Hudson, 1st pres. ch. m. c. 97; fem. for. miss. asso. 37,90; 134 90
Jefferson, Pres. ch. 10 48
Lewiston, do. 10 00
Lima, Pres. ch. of wh. 50 from J. Newton Lowry and Isabel Lowry, to cons. Rev. A. L. BENTON H. M. 130 56
Lyons, 1st pres. ch. la. for. miss. so. 33 80
Lyons Falls, Forest ch. and so. 3 70
Mecklenburg. Pres. ch. 28 00
Moravia, Cong. ch. m. c. 5 50
New Rochelle, Pres. ch. 17 55
Northville, Cong. ch. and so. 28 00
Oneonta, Pres. ch. 10 00
Peekskill, 2d pres. ch. 63 00
Phelps, 1st pres. ch. 16 00
Port Jervis, do. 106 00
Richfield Springs, Cong. ch. and so. 10 00
Seneca Falls. Pres. ch. bal. 1 75
Smyrna, 1st cong. ch. and so. 13 00
Victory, Pres ch. 4 00
Wadham's Mills, Youth's miss. so. 9 00
Westfield, Mrs. H. J. Cowden, 25 00—881 06
2,932 43
Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, 220 00
Jamaica, Jane E. Sudlum, by J. Skidmore, Ex'r, 25 00
Troy. Benjamin and Mrs. Maria Tallmadge, by Mrs. M. J. Cushman, interest, 90 58—335 58
3,328 01

NEW JERSEY.

Bloomfield, Pres. ch. Rev. J. S. Gallagher, 25 00
Elizabeth, 2d pres. ch. bal. 5 00
Freehold, Catharine Berry, 5 00
Newark, 1st pres. church, 287,64; 2d pres. ch. Young People's Miss. So. 83,57; 371 21
Norristown, South st. pres. ch. 281,70; m. c. 103,42; 385 12
Orange, Orange Valley cong. ch. and so. wh. cons. Rev. SAMUEL C. HAY an H. M. 155 46
Whippany, Pres. ch. 32 00—978 79

PENNSYLVANIA.

By Samuel Work, Agent.
Delaware Water Gap, Mountain ch. m. c. 6 00
Harrisburg, First ch. m. c. 16 47
Norristown, Central pres. ch. 51 25
Philadelphia, Clinton st. ch. 200,50; Miss Linnard, 50; Mrs. E. B. Falconer, 10; J. D. L. 10; for Bebek student, 6; for exch. 4; 280 50—354 22
Carbondale, Pres. ch. bal. wh. with prev. dona. cons. Mrs. MARIETTA J. WARD an H. M. 2 00
Edinboro', Isaac Frye, 2 00
Lock Haven, G. B. Perkins, 1 90—5 90
360 12
Legacies.—Philadelphia, Lewis G Osbourn, by D. S. Jones, Ex'r, 509 57
869 69

DELAWARE.

St. Georges, Pres. ch. 50 00
Wilmington, Hanover st. ch. m. c. 85 78 — 135 78

MARYLAND.

Baltimore, J. H. Stickney, 10 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. 200 00

OHIO.

By G. L. Weed, Tr.
Ashley, Miss E. E. Hicks, 10 00
Columbus, 2d pres. ch. 15) 00
College Hill, Pres. ch. m. c. 6 50
Dayton, J. A. J. Inskeep, 15 00
Huron, Pres. ch. 23 00
Monroeville, Pres. and cong. chs. m. c. 12 00
Paddy's Run, Cong. ch. and so. 32 57
Troy, 1st pres. ch. 130 00
Walnut Hills, Lane Sem. ch. m. c. 7 45—386 52
By T. P. Handy.
Atwater, Cong. ch. and so. 21 48
Burgh Hill, Seth Hayes, 10 00
Cleveland, Euclid street pres. ch. 172,37; La. For. Miss. So. 64; Charles Reeves, 10; 246 37
Cuyahoga Falls, Cong. ch. 19 20
Edinburgh, do. 7 00
Kingsville, Pres. ch. 15 24—319 29
Ashtabula, 1st pres. ch. 24 60
Granville, Cong. ch. and so. 122 20
Mesopotamia, A thank-offering from J. and M. 10 00
Pomeroy, Welsh cong. ch. 2 40
Ravenna, Cong. ch. and so. 18 67
Tallmadge, 1st cong. ch. and so. to cons. Rev. JOHN SEWARD and DAVID PRESTON, H. M. 150; Richard Fenn, 10; 160 00
Willoughby. Avails of piano, from teachers of Fem. Seminary, 100 00—437 87

1,143 68

Legacies.—Paddy's Run, Mrs. Elizabeth Gwillym, by T. F. Jones, Ex'r, 20 00

1,163 68

INDIANA.

Bloomington, Pres. ch. m. c. 13 00
Newtown, do. 8 25
Rob Roy, do. 13 30—34 55

ILLINOIS.

Big Springs, Rev. Samuel Ward, 3 00
Chicago, 1st pres. ch. 214 25
Collinsville, Pres. ch. 41 00
Como, Cong. ch and so. 25 00
Freeport, Mrs. S. Wahler, deceased, 5 00
Galesburg, Rev. W. S. Curtis, 10 00
Mendon, I. Platt, 4 00
Newcomb, Jersey pres. ch. 4 00
Odell, Pres. ch. 5 00
Naperville, Rev. C. P. Felch, 6 00
Plymouth, Cong. ch. and so. 12 00
Rushville, Pres. ch. m. c. 11 65—340 90

MICHIGAN.

Holland, Rev. A. C. Van Raalte, 2 00
Kalamazoo, C. L. H. 1 00
Lapeer, Pres. ch. 30 00
Near Kensington, Cyrus Wells, 15 00
Stoney Creek, Pres. ch. 18 00—66 00

WISCONSIN.

Allen's Grove, Cong. ch. and so. 20 00
Beaver Dam, 1st pres. ch. 62 47
Beloit, Rev. D. Clany, 10 00
Brodhead, Cong. ch. and so. 13 00
Lodi, Pres. ch. m. c. 2 75—108 22

IOWA.

Nevin, Cong. ch. and so. 5 00
Staceyville, Rev. D. F. Savage, 1 00
Toledo, Cong ch. and so. 7 00—13 00

MINNESOTA.

Spring Valley, Cong. ch. m. c. 1 20
St. Paul, Pres. ch. House of Hope, m. c. 10 00—11 20

MISSOURI.

Hannibal, Cong. ch. and so. 33 00

KENTUCKY.

An Abolitionist, 5 00
Louisville, An officer, 5 00—10 00

CALIFORNIA.

Oakland, 1st cong. ch. and so. m. c. 30,30; prem. 10,52; 40 82
San Francisco, Rev. J. Howell, 50; 1st cong. ch. and so. coll. and m. c. 170,03; prem. 80,20; 300 23—341 05

LOUISIANA.

New Orleans, Sarah Heals, 10 00

ARMY.

Chaplain Lewis M. Birge, 10 00
Conn. Vols. William Black, 6 00
Surgeon B. Durham, Jr. 10 00—26 00

CANADA.

Montreal, Mrs. Henry Lyman, for support of pupils at Oroomiah, 52,20; Zion ch. (of wh. fr. W. McDougal, 20; C. Alexander, 10; T. Lyman, 10; H. Lyman, 20; Mrs. H. Lyman, 20; Mrs. J. E. Mills, 20; N. S. Whitney, 10;) 238,46; 290 66

MISSION SCHOOL ENTERPRISE.

MAINE. — North Yarmouth, s. s. 5,80; Powual, s. s. 12,80; 18 60
NEW HAMPSHIRE. — Concord, Myrtle mission s. s. 12,02; Epsom, James and Minnie Peffers, 50c.; Webster, s. s. 27; 39 52
VERMONT.—Strafford, s. s. for Madura, 16; Westford, "Mary and Temple," 1; West Randolph, s. s. 9,30; 26 30
MASSACHUSETTS.—Auburndale, s. s. for Madura, 20; Enfield, s. s. 12,50; Leicester, s. s. 4,11; Ware, 1st ch. s. s. for India, 25; 61 61
RHODE ISLAND.—Providence, Free evan. s. s. for Madura, 22,06; A. A. Bliss's bible class, for Madura, 22,06; Richmond st. s. for India, 25; 69 12
CONNECTICUT.—Green Farms, s. s. 3; New Haven, A. C. Chamberlin's bible class, for Madura, 30; Temple st. s. s. (colored) for Madura, 16; West Haven, Mrs. Emily Fitch, for girl in Madura, 15; teachers and pupils of W. H. Fem. Sem. for girl in Madura, 15; 79 00
NEW YORK.—Cannonsville, s. s. 1,75; Chestertown, s. s. 4,16; Geneva, s. s. for Persia, 93,23; Smyrna, s. s. 12; 111 14
PENNSYLVANIA. — Lewistown, Aurand s. s. 10 00
OHIO.—Grafton, s. s. 1 00
ILLINOIS.—Lake Forest, s. s. for Ahmednuggur and Nestorian missions, 29,50; Woodburn, s. s. 5; 34 50
INDIANA. — Bloomington, s. s. 7; New Albany, s. s. for Bombay, 18; 25 00
CALIFORNIA.—Grass Valley, s. s. for Madura, 36 79

512 58

Donations received in November, 19,231 40
Legacies, 5,662 65

$24,894 05

☞ TOTAL from September 1st, 1863, to November 30th, 1863, $64,618 41

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